

HOW·NI·KAN

PEOPLE OF THE FIRE



Vol. 17, No. 2

Citizen Band Potawatomi Tribe

February 1995

Fire Lake Lanes management team in place

A management team of three men began work earlier this month for Fire Lake Lanes, the Citizen Band Potawatomi Tribe's latest venture.

Stan Raymer, a veteran of 25 years in the bowling industry, will be general manager of the new state-of-the-art bowling center the tribe is now constructing on Hardesty Road adjacent to its bingo hall. Raymer, who is moving to the area from Altus, retired from the Air Force in May of 1992. He has worked in various phases of the bowling industry during his career, up to and including rebuilding a center in Athens, Greece.

Raymer may also have the opportunity to utilize very different skills for the tribe — he is also a licensed chemical dependency counselor.

Assisting Raymer will be two assistant managers, Ron Everett and Bill Siegmund.



Everett, Raymer and Siegmund display plans for the new bowling center. That's Raymer's Brunswick bowling ball on the counter behind him.

Everett, born and raised in Shawnee, is a Tecumseh resident who worked in the oil

industry for 20 years. Siegmund, who retired from the Coast Guard 20 years ago,

has nine years experience in the bowling industry. A

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Bob Trousdale named deputy to administrator

Veteran Shawnee businessman and tribal member Bob Trousdale has been named deputy administrator of the Citizen Band Potawatomi Tribe, tribal administrator J.D. Colbert announced Feb. 6.

A Tecumseh resident, Trousdale traces his family back to Pottawatomie County's first sheriff Billy Trousdale and tribal leaders such as W.A. Trousdale, chairman of the Business Committee in 1940. His great-great-grandmother, Mary Margaret Mack, married Amable Toupin, who received an allotment, and his great-grandmother Mary Toupin married into the Trousdale family.

Trousdale grew up in the town named for his family, Trousdale, and moved to Tecumseh in 1950. He is a 1962 graduate of Tecumseh High School and attended East Central University.

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Tribe's new smoke shop opens in Tecumseh

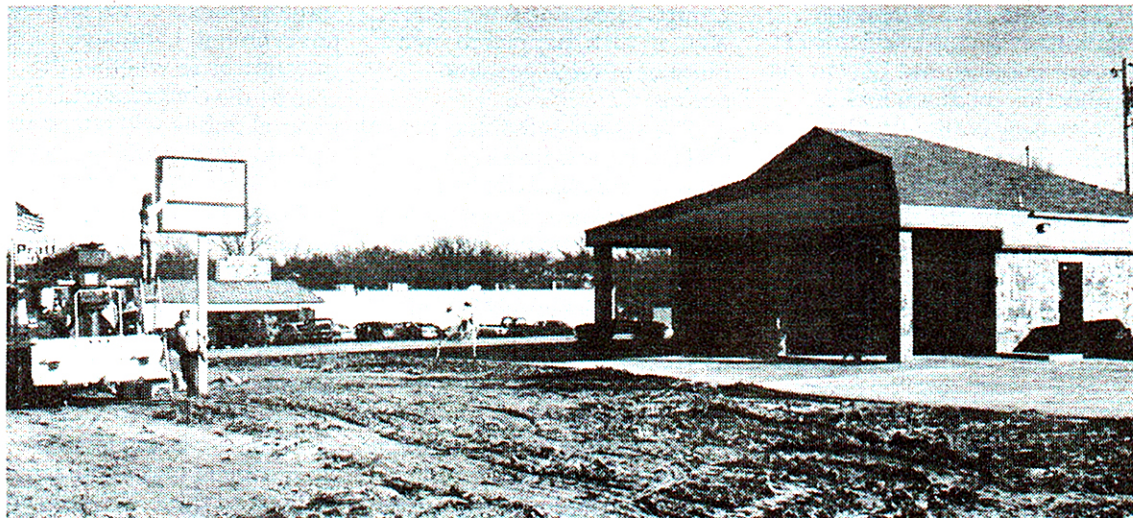
The Citizen Band Potawatomi Tribe's newest business opened its doors Feb. 1 on East Walnut in Tecumseh.

LaChresia Whitley, manager of the tribe's new smoke shop as well as the convenience store at Hardesty and Gordon Cooper, said the store did very well in its first few days of business, especially considering that the sign didn't go up for about a week. The new store will sell tobacco products and accessories almost exclusively, she said.

"The only other thing in this store will be soft drinks and coffee," she said. "It is not a convenience store." The new smoke shop will differ from the tribe's other operation in that it will carry accessories such as pipes and tobacco products such as cigars, she said. "And we will do special orders until we know what people want."

The store can handle drive-through as well as walk-in customers, with limited parking on the east side of the building. The store will be open seven days a week, from 6:30 a.m. to 9 p.m. Working in the store are clerks Connie Baker, Sharon Collin, Laura Hood and Ruby

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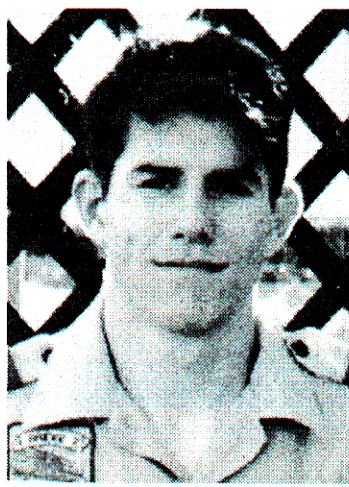


The sign goes up identifying the Potawatomi Tribe's newest enterprise

TRIBAL TRACTS

Eagle Scout

Vincent Schmidlkofer, a senior at Tecumseh High School and son of Paul and Carolyn Schmidlkofer, was honored for attaining the rank of Eagle Scout at a ceremony Jan. 8 at the Immaculate Conception Catholic Church in Seminole, Oklahoma. Vincent participated in the Summer Youth Program for the past two years. He received instruction under Bob O'Connor and is in the last phase of earning his pilot's license. The United States Marine Corp has accepted Vincent and he will be going into boot camp as soon as he graduates in May from high school. Vincent's family and fellow tribal members are very proud since less than two percent of Boy Scouts reach the rank of Eagle Scout.



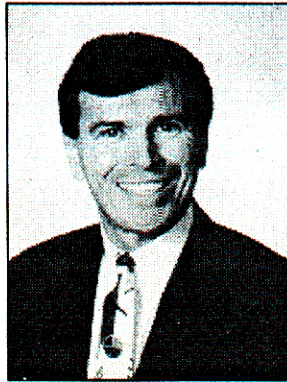
Gasoline tax debate part of ongoing struggle for sovereignty

"Oklahoma to lose up to \$110 million in tax revenues due to Chickasaw legal ruling."

This headline recently appeared in one of Oklahoma's major daily newspapers. Many similar headlines have been produced by various other newspapers across the state. At the same time that the Oklahoma Tax Commission has appealed this case to the U.S. Supreme Court, there is also talk in the governor's mansion, and in the Oklahoma Legislature, of seeking immediate congressional action to defeat the effects of this legal ruling.

Clearly, the Chickasaw case has become a contentious issue and one of much controversy. I believe that this can be traced to two causes. The first cause is the highly inflammatory, irresponsible statements and propaganda emanating from the Governor's office and the Oklahoma Tax Commission. The second cause is the lack of understanding of the unique legal/historical status of Indian tribal governments on the part of state officials and the general public.

The immediate issue in the Chickasaw case goes to the imposition, by the state of Oklahoma, of a 16 cent per gallon tax on the retail sales of motor gasoline and 12 cent per gallon tax on diesel fuel. In *Chickasaw Nation v. Oklahoma Tax Commission*, the 10th Circuit Court of Appeals in Denver overturned a lower court and ruled that these taxes infringed upon the inherent sovereign powers of the Chickasaw Nation. This ruling, then, had the effect of exempting the retail gasoline operations of the Chickasaw Nation from the state tax. By extension, the ruling applies to the retail gasoline operations of other federally recognized tribes in



FROM THE ADMINISTRATOR

By J.D. Colbert

Oklahoma. This ruling has no effect on the federal gas taxes which the tribes will continue to pay.

Concurrent with the publication of this legal ruling. The state of Oklahoma began its campaign of fear and misinformation. The state averred that they would lose fully one third, or \$110 million, of the approximate \$320 million in state gasoline taxes collected annually. As virtually all of these tax receipts are used to maintain existing roads, the state told the public that we would all be driving on pothole infested roads very soon. It is instructive to note that this \$110 million figure was provided by the Petroleum Marketers Association. The PMA is a group of gasoline wholesalers who, in turn, happen to own a number of retail gasoline outlets.

The assertion that the state of Oklahoma will lose \$110 million in annual tax revenues is as ludicrous as it is irresponsible. No one knows how the PMA came up with this figure but the state, and the newspaper publishers, have accepted it as gospel. However, out of the thousands of retail gasoline sites across the state, fewer than ten are owned and operated by Indian tribes. Taken together, gasoline sales by Indian tribes would account for less than 1%

of annual gas sales in Oklahoma.

This is both because of the relative scarcity of Indian owned stations and because Indian gasoline stations tend to be located in rural, sparsely populated areas. It should also be noted that most tribes with gasoline operations have enacted a tribal tax equivalent to that of the state tax. Thus, the tribes are not using this "tax advantage" to dramatically lower their prices and undercut the competition.

At base, this is yet another issue which makes manifest a lack of understanding of the unique legal status of Indian tribes and the special government-to-government relationship which exists between Indian tribes and the federal government. Ultimately, it is a question as to whether the courts, the congress and the general public will honor and uphold the historic promises made to Indian tribes as embodied in various treaties, agreements, legislation and executive orders.

In *Cherokee Nation v. Worcester* and in *Cherokee Nation v. Georgia*, Chief Justice John Marshall examined the nature of Indian tribes and their relationship to the federal government and to the larger society. In these 1832 and 1833 Supreme Court decisions,

DONATIONS TO THE HOWNIKAN

Loren Cooper, PA - \$9
Charles W. Dean, KS - \$20
Edna Blevins, OK - \$5
Thomas & Katherine Wade, KS - \$10
Donna E. Westfall, KS - \$25
Dr. H. Berton & Claire McCauley, MD - \$20
Charley L. Kime, OK - \$10
Larry & Carol Woodfin, OK - \$10
Agnes L. Hedges, MS - \$10
Margaret Covington, OK - \$5
Richard Schimmel, OK - \$20
Fleta Lucille Ables, KS - \$1

Jane Phillips, OK - \$5.
Dale & Juanita Chrest, KS - \$10
Don Mulanax, OK - \$5
Angie Messenger, CA - \$5
Mr. & Mrs. J.M. Hyden, OK - \$10
Jack & Julia Hill, KS - \$10
Rose M. Brice, WI - \$10
Frank & Joyce Burns, TX - \$10
Purlita Straus, CA - \$5
Charles & Margaret Mix, KS - \$30
Neta Mincehelter, NE - \$10
Michele L. Green, CA - \$10
Bert G. Raymond Jr., TX - \$15.

Indian tribes were defined as "domestic, dependent sovereigns." Thus, Indian tribal governments were deemed to have certain inherent powers consistent with their status as sovereigns. These powers include, among other things, the right to levy taxes within their jurisdiction, law enforcement and governing the general welfare of its citizens. These were powers that were exercised by Indian tribes long before the arrival on this continent of the first European settlers.

Thus, over the years, European governments, and later the U.S. government, concluded treaties and agreements with the various tribes. Each of these agreements solemnly reaffirmed the sovereign status of the Indian governments. As time wore on, the tribal governments began to cede ever larger tracts of land and grant peace to the U.S. government in return for promises of new homelands and a continuing right to govern their own affairs. Our people paid a heavy price for these promises by way of the loss of huge landholdings and, more importantly, the loss of many lives. Thousands more died during forced relocations.

Over time, and with military defeat, many tribal governments disappeared. From roughly 1900 to 1970, tribal governments did not effectively function or were otherwise dormant. However, much to the dismay of others, Indian people did not disappear. They united together in the tribes and communities and, during those years, managed to simply survive. Now, over the last 25 years, Indian people and tribal governments have risen, Phoenix-like, from the ashes of military defeat, from neglect

and indeed, from outright extermination efforts.

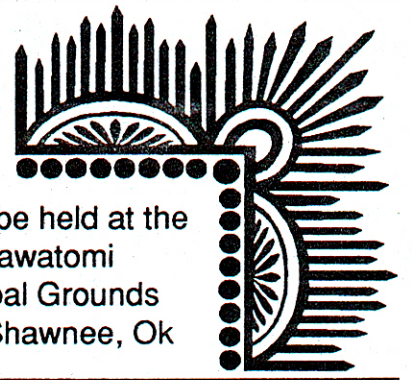
Indian tribal governments are now reasserting our inherent sovereign powers. We are beginning to exercise powers that we have held since time immemorial and powers that were repeatedly recognized historically by the government and people of this country. At the same time, we are effectively asking the federal government and the general public to recognize their responsibility in honoring and upholding the promises given to Indian peoples. At the time these promises and agreements were made, did not the ancestors of contemporary Americans get what they bargain for? Did they not get the lands they so desperately wanted? The gold and other precious metals and minerals? Did they not get the peace that they sued for? Isn't today's general public heir to the lands and other assets acquired from the Indian tribes in return for the promises made?

I believe that these promises are as valid today as when they were made. I think that to say, "that was then and this is now" is to dishonor the sacrifices of our Indian ancestors and to say that the lives lost in obtaining those promises are now meaningless. I think that it is time to recognize that neither military defeat nor the historic suppression of Indian people and Indian governments have extinguished these promises or inherent powers. I think that after 300 years of Indian and non-Indian war and acrimony it is time that the greater society acknowledge our right of self-government. Then, perhaps, we can begin to resolve these more contentious and controversial issues.



The Citizen Band Potawatomi's 22nd Annual Free Pow-Wow June 23, 24 & 25 1995

To be held at the
Potawatomi
Tribal Grounds
in Shawnee, Ok



CONTEST CATEGORIES

THIS IS A COMPETITION POW-WOW A POINT SYSTEM IS IN EFFECT

SENIOR MEN

Straight - Fancy
Traditional-Grass
1st.....\$1500
2nd.....\$1200
3rd.....\$900
4th.....\$500



SENIOR LADIES

Cloth-Jingle
Buckskin-Fancy
1st.....\$1000
2nd.....\$700
3rd.....\$400
4th.....\$200



JUNIOR GIRLS

Cloth-Jingle
Buckskin-Fancy
1st.....\$500
2nd.....\$300
3rd.....\$200
4th.....\$100



JUNIOR BOYS

Straight - Fancy
Traditional-Grass
1st.....\$500
2nd.....\$300
3rd.....\$200
4th.....\$100

GOLDEN AGE MEN

All Categories
1st.....\$500
2nd.....\$300
3rd.....\$200



DRUM CONTEST

Northern & Southern
1st.....\$1500
2nd.....\$1000
3rd.....\$700
4th.....\$500



GOLDEN AGE WOMEN

All Categories
1st.....\$500
2nd.....\$300
3rd.....\$200

Friday June 23th, Tiny Tot Contest.....Boys and Girls 6 Years And Under

GRAND ENTRY TIMES

FRIDAY 23rd.....8 P.M.
SATURDAY 24th.....7 P.M.
SUNDAY 25th.....7 P.M.



GOURD DANCE TIMES

FRIDAY 23rd.....6 to 7:30 P.M.
SATURDAY 24th.....2 to 5:00 P.M.
SUNDAY 25th.....2 to 5:00 P.M.

Free Admission, Registration, and Parking

COORDINATORS

Pow-Wow.....Esther Lowden
Drum Contest.....Joe Cozad
Dance Contest.....Carla Whiteman

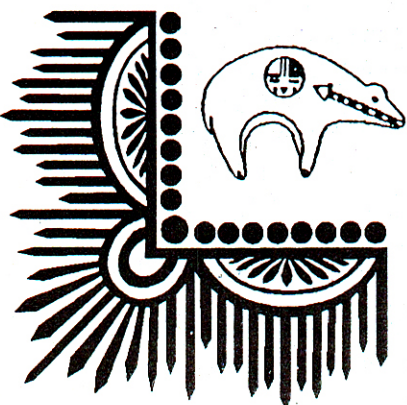
For Space Reservations

Call Mary Farrell
1901 S. Gorden Cooper
Shawnee, OK 74801

(405) 275-3121 or 1-800 880-9880

STAFF

Master Of Ceremonies.....Joe Rice - Meeker, Oklahoma
Master Of Ceremonies.....Thomas Chibitty - Moore, Oklahoma
Northern Drum.....Blackbird - Norman, Oklahoma
Southern Drum.....Berky Monossey - Shawnee, Oklahoma
Head Man Dancer.....Michael Kidder - Weatherford, Oklahoma
Head Lady Dancer.....Estee Tallbear - Konawa, Oklahoma
Potawatomi Pow-Wow Princess.....Ginger Schmidtkofer
Host Gourd Clan.....Cedar Lodge



TRIBAL TRACTS



Sharon Collin, Connie Baker Inside New Smoke Shop

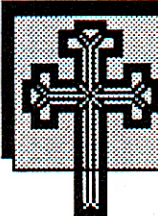
New store to make payments to city

Continued from page 1

Stanford.

Although the building has been completed for some time, the tribe delayed opening the store until the federal government approved its application to put the property into trust. Although trust status means that the store is not subject to local or state taxes, the tribe voluntarily agreed to make monthly contributions to the City of Tecumseh based on three percent of its gross in exchange for city services.

The new store is right across the street from a smoke shop operated by the Absentee Shawnee Tribe, which recently applied for a license to sell beer at that location.



A message from the chaplain...

by Rev. Norman W. Kiker

Dear Friends,

Recently, I was honored to travel to the Hannaville Indian Community in Wilson, Michigan. I joined with seven other Bands of Potawatomi people in a concerted effort to obtain a grant in order to do repatriation work at many locations throughout this country.

The federal program is called NAGPRA or Native American Graves & Repatriation Act. When the grant is awarded a policy-making board will be in place and investigative teams will be assigned in order to travel to museums and other sites to determine the proper method of disposition necessary of either reburial of bones, funerary objects, or placement for other items with the respective tribal Bands.

While in Hannaville, I attended a Potawatomi Language session at the tribal complex. It was taught by one individual who spoke fluent Potawatomi and approximately twelve other, all elders. The majority of these individuals, at one time, spoke the language but had given it up for various reasons. To be quite honest, they were having a very hard time and expressed their feelings concerning the loss of their language and the new hope of regaining it.

Also, I met the only Ph.D. in Potawatomi language that I've ever heard of while in Hannaville and she is quite interested in helping us out.

I will be discussing the possibility of joining forces in an effort to freely share new methods and material with other bands of Potawatomi. Our tribe can be active in this work.

I hope you all find this report interesting. Please keep the information coming and we will work together in this project.

Boursho Nikan,

Norman Kiker

Bowling center hopes to host tournament during June pow wow

Continued from page 1

native of Massachusetts, he is moving here from Oklahoma City.

All three are attending training programs, overseeing construction and doing advance planning for the bowling center, including establishing leagues. Raymer said he is currently projecting an early summer opening, although they will begin hiring employees in about a month. Tribal headquarters will handle inquiries about jobs.

Fire Lake Lanes will feature the latest in Brunswick equipment, including computer-driven pin setters which can even set up pins in special combinations for practice. Another modern feature will be dual scoring stations, allowing the score to be kept on one station while watching a ball game on the other.

Among the plans the three are cooking up is a Potawatomi bowling tournament during Pow Wow Weekend in late June — assuming everything goes well and the center is up and running.

Anyone interested in information about leagues or in having one of the men speak to their group about Fire Lake Lanes may call them at 275-2855.

Don't forget the pharmacy!

The Citizen Band Potawatomi Tribal Pharmacy is open to all enrolled tribal members and dependents. For members in our Service Unit Area the policy is as follows: No cost to member referred from IHS, and no cost to members 60 years of age and older. For members under 60, dependents and all out of our service area the charge will be cost and 10 percent plus \$3 postage.

Pharmacy hours are from 8 a.m. to 5 p.m. CST Monday through Friday. You may call 1-800-880-9880 or 1-405-275-5236 for more information and price quotes.



Bob Trousdale

Trousdale brings business experience to tribal position

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An award-winning hair stylist, Trousdale has owned and operated businesses in Norman, Oklahoma City and Shawnee for more than 30 years. He presently owns a hair styling business as well as the Institute of Hair Design. During his career he has been selected as the United States hair styling champion in 1968 and represented this country in world competition in 1970.

A member and past president of the Tecumseh Alumni Association, Trousdale is an elder and active member of Highland Church of Christ. He and his wife Cherie, a teacher at Cross Timbers Elementary, have two children, Amanda, a freshman at Oklahoma State University, and B.J., a seventh grader at Tecumseh Middle School.

As deputy administrator, Trousdale will assist Colbert in supervising the tribe's many enterprises as well as its various social programs.

TRIBAL ELECTION NOTICE

The annual tribal referendum and election will be held on June 24, 1995. Voting will be at the tribal complex the day of the election from 7 a.m. until 2 p.m. Requests to vote an absentee ballot must be made by June 4, 1995. Requests for absentee ballots must be in writing and include the correct mailing address, roll number and legal signature of the person making the request.

A referendum budget to determine expenditures of accumulated interest from set-aside funds, as well as the election of Business Committeeman #2 and the three members of the Grievance Committee, will also be on the ballot.

Requests for tribal election ballots should be mailed to: Potawatomi Election Committee, P. O. Box 310, Tecumseh, OK 74873.

The filing period for candidates in the 1995 election is March 27, 28 and 29 from 8 a.m.-5 p.m.

TRIBAL TRACTS



Six In A Row

For the sixth year in a row, the Citizen Band Potawatomi Tribe's accounting department has been awarded the prestigious "Certificate of Achievement for Excellence in Financial Reporting" from the Government Finance Officers Association of the United States and Canada. The department was recognized for outstanding accounting work, a rare distinction among Native American tribes. Displaying their latest plaque are, front row from left, Lori Mayo, accounting director Carolyn Sullivan, Becky Carter; back row, Letha Goodchief, Susan Blair and Dee Wood.

Walking on ...

FRANCIS GERARD SCHIMDLKOFR

Francis "Frank" Gerard Schimdlkofer, Porterville, Ca., died Dec. 28, 1994, in Visalia, Ca., at the age of 82.

Schimdlkofer was born Oct. 3, 1912, in Sacred Heart, Oklahoma. He was a Porterville, Ca., resident for 38 years after moving from Shawnee. He attended St. Annes Catholic Church in Porterville, and was employed by Grueber Construction Co. for 15 years before his retirement.

He was preceded in death by his wife, Elnora Schimdlkofer, in 1989 and one brother, Vincent Schimdlkofer, in 1951.

Survivors include one son, Larry Schimdlkofer of Porterville, Ca.; two daughter, Sandy Collins and Jean Bailey, both of Porterville, Ca.; four brothers, Bernie Schimdlkofer of Shawnee, Leo Schimdlkofer of Boulder City, Nev.; Paul and Joe Schimdlkofer, both of Shawnee; four sisters, Rita Kuser, Oklahoma City; Mary Nell Everett, Tecumseh; Theresa Schimdlkofer, Oklahoma City; and Rosemary Glendenning, McCloud; nine grandchildren, 11 great-grandchildren, and numerous nieces and nephews.

Memorials may be made to St. Annes Catholic Church, 378 N. F Street, Porterville, Ca.

A. B. PECORE

A. B. Pecore, a prime mover in reorganizing the Potawatomi Tribe who was instrumental in getting the Mission Hill Memorial Hospital established, died Jan. 27, 1995, at his home in Shawnee. He was 86.

Pecore was born Oct. 31, 1908, in

Shawnee to Edward and Irene Pecore, and attended school at St. Benedict's. He was a farmer most of his life, a member of St. Benedict Catholic Church, the Knights of Columbus in Shawnee with a rank of 4th Degree and was chairman of the tribe for 25 years. Pecore was also active in many civic organizations.

He was preceded in death by his parents; his wife, Iness, on Sept. 25, 1994; his son Tony Pecore; and two sister, Mary and Rose Pecore.

Survivors include two sons and three daughters-in-law, Edward and Hannelore Pecore, David and Rebecca Pecore, Frankie Bland, all of Shawnee; four daughters and three sons-in-law, Delia and Julian Zientek, Mary Alice and Wayne New, Catherine and John Oglesby, Peggy Marie Pecore, all of Shawnee; 20 grandchildren, and 16 great-grandchildren.

A wake service was held Jan. 30 at Roesch Funeral Chapel. The mass of Christian burial was held Jan. 31 at St. Benedict Catholic Church with Father Michael Roethler, OSB., celebrant officiating. Burial was at Calvary Cemetery under the direction of Roesch Funeral Chapel.

VIVENA WALKINGSTICK

Longtime Duncan, Oklahoma, resident Vivena Walkingstick, 73, died Friday, Jan. 20, 1995, at a Lawton hospital.

Services were held Jan. 23 at Assumption Catholic Church with the Rev. Jim Rapp officiating. Burial was at Duncan Cemetery.

Mrs. Walkingstick was born on July 9, 1921, in Mayetta, Kansas, to Lewis O. and Eunice (Lavier) Mulanax. On May 13, 1943, she married Abe Walkingstick in Topeka. She was co-owner of Abe's Exterminating

Co. and a dietitian for the Duncan Care Center. She was a member of the National Dietary Association, the Volunteer Income Tax Association, Christian Concerned and an enrolled member of the Citizen Band Potawatomi Tribe of Oklahoma. She was also a nationally-ranked amateur bowler. She was a member of the Assumption Catholic Church.

Survivors include her husband of the home; three daughters and sons-in-law, Barbara and Hank Watson of Denver, Co, Sue Ellen and Ronnie Morris of Comanche and Rainelle and D.A. Rhone of Duncan; a son and daughter-in-law, Don and Opal Walkingstick of Duncan; four brothers, Jim Mulanax of Silverlake, KS; a sister, Alta Ray of Topeka; a niece, Arlene Yost of Topeka; and numerous grandchildren and great-grandchildren.

Memorial contributions may be made to the Assumption Catholic Church.

MAGGIE E. (PRATT) CHEATWOOD

Maggie E. (Pratt) Cheatwood, 90, of Maud died January 9, 1995, at Mission

Hill Hospital in Shawnee, Oklahoma.

Mrs. Cheatwood was born on June 7, 1904 in Remus, Oklahoma to Lewis and Nancy Gertrude (Lusk) Pratt. She was married to Lecile W. Cheatwood in Pottawatomie County, Oklahoma on March 6, 1923. Mrs. Cheatwood was a homemaker.

She was preceded in death by her husband, Lecile Cheatwood, in 1980; one son, L.W. "Pete" Cheatwood on June 30, 1979; one brother, Willie Pratt; and one sister, Mable Miller, in March of 1994.

Survivors include two sons, R.L. 'Bob' Cheatwood of Maud and Fred Cheatwood of Broken Arrow; one daughter, Juanita Satterfield of Derby, Kansas; one sister, Ruth Lucy of Maud; seven grandchildren, including Judy Cheatwood of Maud; and three great-grandchildren.

Services were held January 12, 1995 at the Trinity Baptist Church, Maud. Rev. Dale Gober officiated. Burial was at Cummings Cemetery under the direction of Knight Funeral Home of Maud.

Thought For Today

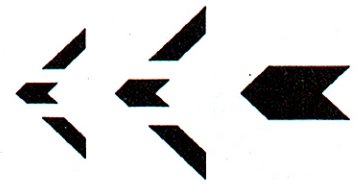
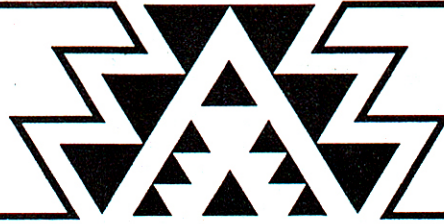
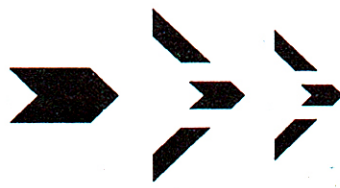
When the March winds start to blow, I often think of opportunities to go kite flying. When the winds of disappointment and adversity blow across your life, what comes to your mind?

I read a quote by Jane Truax which said, "Botanists say that trees need the powerful March winds to flex their trunks and main branches so that the sap is drawn up to nourish the budding leaves. Perhaps we need the gales of life in the same way."

So, when the winds of hardships and difficulties come "sweeping down the plains" and enter your life, remember, just like the trees we are gathering strength and tenacity to help us face the storms of life.

And don't forget — to have a friend is to be one!

"Thought for Today" is provided by Steve Kime, tribal member, author and professional speaker from Bartlesville, Oklahoma.



WIC Director Shelley Yones and nutritionist Cheryl Richardson display some of the toys in the treasure chest that their program was recently awarded in recognition of its remarkable growth ...



WIC: It's not welfare, and it's working

By Gloria Trotter

While conservative politicians turn sharp knives on social programs of questionable value, one program with a 20 year history of success quietly continues to help mothers make healthy children.

Last year, almost 2,000 women and children received food and nutrition education from the Citizen Band Potawatomi Tribe each month through what is commonly called WIC — that's the Special Supplemental Nutrition Program for Women, Infants and Children.

WIC is a federal program designed to serve pregnant, post-partum and nursing mothers, and their infants and children up to the 5th birthday, explained Shelley Yones, tribal WIC director. And she is quick to point out that WIC "is not a welfare program," it's a nutrition education program aimed at those termed "at risk."

While it's not welfare, participants must meet three eligibility criteria: (1) they must be either a pregnant, post-partum or nursing mother, or infant or child up to five years old; (2) they must meet income guidelines, which are the same as those for reduced price lunches in public schools; and (3) they must be at risk nutritionally.

How is "at risk" determined? "We have predetermined risk factors," explained nutritionist Cheryl Richardson. Incoming clients go through assessments which include weight, measurements, hemoglobin or hematocrit testing and general health and nutrition. The entire WIC staff recently completed a year of training to certify each them to perform these assessments.

The tribe's WIC program serves eight counties — Pottawatomie, Oklahoma, Lincoln, Logan, Payne, Seminole, Hughes and Cleveland. Clinics are operated not only at tribal Health Services but at the Wewoka Indian Health Services facility, in Perkins at the Iowa Tribe headquarters, at the

Kickapoo complex, and at two locations in Oklahoma City. The Oklahoma City clinics alone served more than 1,000 clients last year, Yones said. About 500 are served through the tribal clinic.

The program is open to anyone in those counties who is eligible, but Yones said most clients are Native American. The Pottawatomie County Health Department, just across Gordon Cooper Drive from the tribal complex, also operates a WIC program. The tribal program works closely with other WIC programs across the state, and in fact was just recently recognized by the statewide group for having a 30 percent increase in participation last year, from 1,100 to 1,800 per month.

What makes WIC different from other social programs is the educational aspect and the fact that "they can't just stay on and on," Yones pointed out. If the mother qualifies, she is in the program for six months. The only exception is for pregnant women; they may remain in the program through six weeks after birth, Richardson said.

Participants are given vouchers

which may be redeemed at participating stores for specific foods, products that meet specific nutrient guidelines. "These are the specific nutrients that are in high demand during pregnancy and nursing," explained Richardson. "It's like a prescription — two gallons of milk, so many kinds of juice, eggs and so forth." Other kinds of food on the list are tuna and carrots for breast feeding mothers only, plus perhaps more cheese, beans, peanut butter and such.

"All of them have a specific dollar limit," she explained, "except infant formula." And the system is almost impossible to abuse, pointed out Yones. "The check register receipts come back to us," she said. "If someone buys the wrong kind of cereal, for instance, the store doesn't get paid and the participant is reprimanded." Participants have to

Continued, next page

Continued from previous page manded." Participants have to sign for their vouchers when they pick them up, and sign again when they use them, she said. Signatures are checked, so selling vouchers is not the problem it is in other programs.

During the six weeks, the WIC staff works to teach the mothers proper eating habits. They also promote breast feeding heavily. "It's the healthiest way," said Richardson, who is a board certified lactation consultant. One way the tribal WIC program will soon be helping nursing mothers is through a 24-hour on-call lactation consultant.

The tribe's program is growing rapidly, especially in the Oklahoma City area, Yones said. The staff recently made a television commercial and bought bus boards to promote the program, and is distributing materials

through day care centers, especially aimed at two-income families, she said. The staff is prepared to deal with the influx of new clients in spite of a \$50,000 cut in their grant and uncertainty about the future of WIC at the national level as the Contract With America is pursued.

Yones hopes WIC will escape the knife since "it is the only federal program that actually saved the government money." She said a rebate program offered by the manufacturer of Similac formula brought \$140,000 back to the tribal program last year, and \$960 million nationally. "One out of four of our clients is funded that way," she said. Under the Republican proposal, Yones said, "WIC may be completely changed — the states may decide where the money goes."

In the meantime, the WIC will keep on with what they're doing — trying to help young mothers raise healthy babies.

Her job turned into a career

Shelley Yones literally worked her way to the top of the Potawatomi Tribe's WIC program.

The 1981 graduate of Shawnee High School came to work at the tribe in 1987 as a data entry operator in WIC, checking vouchers as they came in. Originally it was just a job, but now Yones realizes she stumbled into a career. In January of 1991, she took over as director of the WIC program.

But even before she came to work at WIC, she was a believer. "I honestly do believe in this program," she said. "It's a good program ... I was a WIC mother with my daughter ... it's very worthwhile. If I didn't believe in it, I wouldn't have stayed."

The program has grown tremendously under her leadership. There are now seven employees, and Yones has high praise for all. "This is one of the best WIC staffs we've ever had," she said, praising their dedication and reliability. Yones is a hands-on supervisor who is dedicated to her job. "I feel like I need to be here," she said. "I fill in when someone is sick ... I've done everything there is to do."

Yones is an enrolled tribal member descended from Augustus Trousdale and Angles Lawson — Potawatomi on both sides. When she's not working, she's a "taxicab mother" to daughter Amber, 12. The single mother said she spends most of her spare time "taking kids everywhere." She does find time to coach Amber's softball team, and she likes to bowl. "I'm looking forward to Fire Lake Lanes," she said.



Son, you are a Potawatomi Indian ...

Submitted by
Chris A. Detherage
Arlington, Texas

Yesterday, without much forethought, I told my four-year old son that he was a Potawatomi Indian. After a brief period of silence in which I could see that miniature wheels were turning in his mind, he looked up at me with big questioning eyes and said, quite innocently, "What's that?" Luckily, for me, the Power Rangers, his favorite program, began on television and his attention was quickly diverted, leaving me alone to ponder his question — a profound question that is not easily answerable.

I am a Potawatomi Indian. But what does that mean? I don't look like a Native American Indian. I look like a typical white guy. I've never danced in a pow wow. My dancing abilities died with disco (thank God). I've never lived on a reservation. I live in the suburbs of well kept lawns and freshly painted houses.

I've never sat in a sweat lodge or had a mystical vision. I've never even had much

contact with Native Americans. I don't even know much about my Potawatomi family history. About the only thing I know for certain is that I am a descendant of Charlotte Wilson Hampton of the 1887 tribal rolls. I vaguely remember some stories of her being in the Seneca Indian School, knowing Jim Thorpe, attending Carlisle, or something like that.

I guess I could tell my son that, as a recognized Native American, he is eligible for various government loans and benefits, but that wouldn't really answer his question.

As I sat thinking, I remembered that there was a time in my life that I asked the same question, long ago, before the importance of a balanced checkbook, putting food on the table, providing shelter, building a secure future ... (you get the idea) ... overwhelmed me. As I thought, I realized that my attempts to answer this question has been a lifetime thing for me and has had a big impact on my life.

My search began unexpectedly one day when I was a teenager walking through a

book store. Browsing through the discount book action, I noticed a book entitled *The Potawatomi - Keepers of the Fire*. "Hey," I thought to myself, "I'm one of them," and I bought the book. After reading the history of our tribe and studying the history of others, I longed for something more.

It wasn't enough for me just to know the history of Native American culture. Something inside of me beckoned for more and I continued a restless quest. Then one day I picked up an old paperback copy of *Black Elk Speaks* and began to read it. The spiritual teaching of this Sioux Holy Man set my soul on fire. I needed more.

I read the works of other Indian religious/cultural writers — John Lane Deer, John Joseph Mathews, N. Scott Momaday, to name a few. These men became to me the wise tribal elders that I never knew, or had. Through their writings I slowly became a Native American at heart. I felt a peacefulness deep within my soul. I became a Potawatomi Indian.

So, what does it mean to be a

Potawatomi (or any other Native American) Indian? Son, it means that you are a descendant of a beautiful society, with rich cultural ethics and religious beliefs worth practicing and preserving. If you want, you can draw spiritual strength from a religion which teaches that all life, from the dirt we walk on to the air we breathe, is sacred, and that the earth is a benevolent mother given to us to enjoy, not destroy, by our Creator.

Being a Native American, you can draw upon Indian traditional values and attitudes. They will help you to learn to be economical, as practiced by our ancestors when they used every part of the animal killed in a chase, as well as by their gathering and drying of berries and edible roots. It means that you can learn a high order of perseverance as practiced by your Potawatomi ancestors when they had only wooden sticks to hunt with or turn the soil to attain enough food for the family.

You can learn how to be strong when facing danger or adversity. You can learn to function

as a member of a group or team in order to accomplish goals. You will learn and understand the importance of family love and bonding. And, maybe, if you can learn these things, you can change the world, or, at the very least, you'll find peace within your soul.

Don't
Forget!
New
HowNiKan
Deadline
Is The 5th
Of The
Month!

TRIBAL TRACTS

Golf course joins Audubon program

The Citizen Band Potawatomi Tribe's Fire Lake Golf Course has joined the Audubon Cooperative Sanctuary System (ACSS), a national program designed to help landowners preserve and enhance the environmental quality of their property.

The ACSS provides an advisory service to help golf courses develop effective conservation and wildlife enhancement programs. This nationwide effort is coordinated by the Audubon Society of New York State and the Golf Program is sponsored in part by the United States Golf Association.

"The open space of a golf course is utilized not only by golfers, but is habitat for a variety of wildlife species," explained Marla Briggs, staff ecologist for New York Audubon. "We welcome Fire Lake's commitment to the environment and to managing the golf course with wildlife in mind."

By joining and participating in the ACSS, Fire Lake Golf Course will be involved in projects that enhance habitat for wildlife on the golf course and preserve natural resources for the benefit of the local community. These projects may include: placing nesting boxes for cavity-nesting birds such as bluebirds and swallows, utilizing integrated pest management techniques,

conserving water, and maintaining food and cover for wildlife.

"The Cooperative Sanctuary System benefits both people and wildlife," said Briggs. "It's a great way for golf courses and environmental organizations to work together to become better stewards of land and natural

resources."

In addition to golf courses, the Audubon Cooperative Sanctuary System works with individual homeowners, businesses and schools. For more information contact The Audubon Society of New York State, 46 Rarick Rd., Selkirk, NY 12158, (518) 767-9051.

Youth program accepting applications for summer

The tribe's Employment & Training Program announces that applications are available for the 1995 Summer Youth Employment & Training Program.

This year plans are being made for a fun learning program that will include swimming and team sports.

Any Indian youth ages 14-21 can apply, except those who are enrolled Absentee Shawnee, Kickapoo, Sac & Fox or Iowa, since they are funded through another agency.

The applications can be picked up at the Employment & Training office located below the tribal museum or from school counselors.

Selection will be made after May 1 and the program is scheduled to begin the last week of May.

The program is funded through the Department of Labor (DOL) for low income and economically disadvantaged families, youth who are parenting, youth at risk of not going back to school or below grade level and youth with disabilities.

For more information on applications call 275-3121 ext. 261.



All-American

Tribal member and Tecumseh High School graduate Junior Lowden was recently named to the second team of the 1994 NAIA All-American squad. A senior at Southwestern Oklahoma University, this is Lowden's second selection to the post-season team. He was also picked in 1992 then had to sit out the 1993 season due to injury. Lowden, a 6-4, 259-lb. tight end, was the third leading scorer with 24 points in the nine games the Bulldogs played. He scored four touchdowns. He caught 36 passes for a total of 431 yards for an average of 12 yards per catch. His longest was a 65 yards against Langston. He is the son of Nobbie and Esther Lowden, tribal museum curator.

CITIZEN BAND POTAWATOMI TRIBE REQUEST FOR BALLOT • 1995 ELECTION

In order to comply with the 1995 Election Ordinance, please fill out this form and return to:
Potawatomi Election Committee, P.O. Box 310, Tecumseh, OK 74873

NAME: _____ DATE OF BIRTH: _____

ADDRESS: _____

CITY, STATE & ZIP: _____

Under penalty of perjury, I hereby declare this to be my legal signature and Potawatomi Tribal Roll Number:

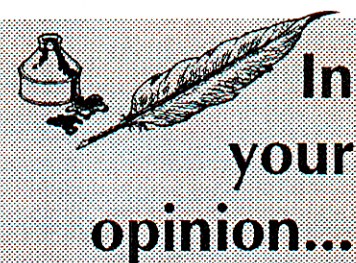
SIGNATURE: _____ TRIBAL ROLL NUMBER: _____

THIS FORM MUST BE IN THE HANDS OF THE ELECTION COMMISSION BY JUNE 5, 1995.

Tribal member teaching English in Japan this year

Sarah Jane Nocktonick, tribal member and daughter of Albert Nocktonick, Ellis, Kansas and Laura McCall, Lawrence, Kansas; is teaching English as a second language to junior high students in Japan. She has signed a contract for a year. She is in Hiratsuka, Japan. Hiratsuka is 250 miles east of the major quake that hit Japan recently and is 60 miles south of Tokyo.

Sarah said the Japanese people have been very warm and welcoming to her. She graduated in 1994 from the University of Kansas with a degree in East Asian Language and Culture. She enjoys reading, hiking and working with young people.



Dear HowNiKan:

I was surprised to read in Chaplain Kiker's article on the trip to our homelands, that "Lake Shipshewana, the Village of Chief Shipshewana" was where our people were apprehended and taken to Kansas.

All of the histories and primary sources that I have read state that it was the village of Menominee, and I have never before heard Shipshewana mentioned in connection with this removal. Three other leaders owned the reservation jointly with Menominee. Their names were Pepinawah, Mackahtahmoah (Black Wolf), and Notawkah (Rattlesnake).

Please explain.

Thanks,

Helen C. Depel
Oklahoma City, OK

ENROLL TODAY!

in the tribe's new Burial Insurance Fund

RESOLUTION

POT#95-23

**CITIZEN BAND POTAWATOMI INDIAN TRIBE OF OKLAHOMA
A RESOLUTION CREATING THE CITIZEN BAND POTAWATOMI INDIAN
TRIBE OF OKLAHOMA BURIAL INSURANCE FUND**

WHEREAS, the Citizen Band Potawatomi Indian Tribe of Oklahoma is a federally recognized Tribe of American Indians with constitutional authority under the Indian Reorganization Act of 1934 and the Thomas-Rogers Act of 1936; and

WHEREAS, the Citizen Band Potawatomi Indian Tribe of Oklahoma, the largest of the Potawatomi Indian tribes, has, through a continuation of Potawatomi history and organized self government since time immemorial, sovereign powers inherent in tribal tradition and recognized by treaties with the United States and in the United States Constitution; and

WHEREAS, the Citizen Band Potawatomi Indian Tribe of Oklahoma Constitution and By-Laws provide that the Business Committee of the Tribe shall be granted the power to act on behalf of the tribe in all matters except those relating to claims or treaties with the United States; and

WHEREAS, the Citizen Band Potawatomi Indian tribe of Oklahoma wishes to alleviate the financial burden of its members and their families who pass out of this life by creating a Burial Insurance Fund; NOW

THEREFORE BE IT RESOLVED, that funeral expenses for enrolled tribal members in the amount of \$1,000.00 shall be made payable to the funeral parlor, undertaker and or burial service provider in the name of the deceased to be used to defray burial expenses. All members will be covered except those on active duty with the United States Military Forces. Tribal members must have enrolled in the burial insurance register to be maintained by the Director of Tribal Rolls. The enrollment must contain current name, address and Social Security number. Claimant acting for the deceased must provide a death certificate signed by the official of the reservation, state, county or municipality of the place of death or physician in attendance at the time of death. Upon receipt of the aforementioned information, the tribe shall remit a check in the amount of \$1,000.00 to the above mentioned entities with the appropriate provisions of probate taken. Payments under the fund will be appropriated from the general fund of the tribe and may be invested prior to payment for use of insurance payments for the benefit of the tribe. This fund will become effective January 1, 1995, for all enrolled tribal members deceased after that date or at the time of receipt of enrollment information of 75% of the enrolled members of the tribe.

CERTIFICATION

We, the undersigned members of the Business Committee of the Citizen Band Potawatomi Indian Tribe of Oklahoma do hereby certify that the above is a true and exact copy of Resolution POT#95-23, as approved on the 28th of November, 1994, with 4 voting for, 0 voting against and 1 absent.

John A. Barrett Jr.
Chairman

Bob Davis
Secretary/Treasurer

Burial fund enrollment process increases number on tribal rolls

Enrollment forms for the Citizen Band Potawatomi Tribe's new Burial Insurance Fund are coming in at the rate of about 1,000 per week, according to Tribal Rolls Director Mary Farrell. As of Feb. 8, a total of 4,307 people had enrolled in the program.

But that's still a long way from 75 percent of the total enrollment, which by the way is growing daily. One of the side effects of the new program is that many are being added to the tribal rolls as a result of the new benefit. That means it will take more to reach the 75 percent.

Under the resolution approved by the Business Committee, the new program cannot go into effect until at least 75 percent of all enrolled tribal members have signed up for the program by returning the form below. **EACH TRIBAL MEMBER MUST COMPLETE ONE OF THESE FORMS TO BE ELIGIBLE FOR THE BURIAL INSURANCE FUND.**

Even if you feel that you personally will never use the fund, it is important that you complete an enrollment form so that the minimum 75 percent enrollment can be reached and others can benefit from it. Please see that each member of your family has completed a form and returned it to the tribe. Please feel free to make copies of the form below for that purpose.

Also, please don't send in tribal enrollment forms and burial fund enrollments at the same time; the burial fund enrollments will just be returned. You must first be on the rolls to sign up for the burial fund. Please send paperwork for tribal enrollment first; later, after the new enrollment has been approved by the Business Committee, you may send in burial fund enrollment forms.

Please note — only enrolled tribal members are eligible. Spouses are not eligible unless they are also on the Citizen Band Potawatomi rolls. Sending in applications for them will only slow down the enrollment process and implementation of the program for you and everyone else.

Remember — at least 75 percent of all tribal members must have forms on file before the program can begin!

BURIAL INSURANCE FUND ENROLLMENT FORM

This form must be completed and returned to the tribe to be eligible for burial insurance payment.

Name: _____
(Include Maiden) (Please Print)

Social Security #: _____

Address: _____

City: _____ State: _____ Zip Code: _____

Birthdate: _____

Send To: Tribal Rolls, Citizen Band Potawatomi Indians Of Oklahoma, 1901 Gordon Cooper Dr., Shawnee, OK 74801

SOUTHERN CALIFORNIA REGIONAL



The Drummers of Long Beach.



The Wisest: Dora Lucille Hughes, 76, a member of the Curley Family. The shawl was presented to her by Chairman John A. Barrett Jr.



Brothers Randall & Gary Shoemann of L.A.



Joan & Marty Hackler of Fullerton, CA



Tribal member Kathy Findley with Mike Redding



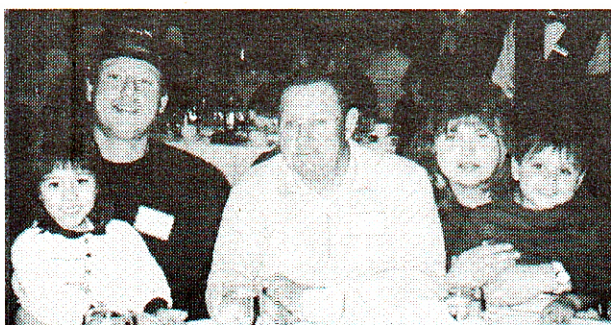
Esther Lowden gives J.D. Colbert an eagle feather



Hilton Melot with cousins Linda & Mike Ellis



Chairman Barrett & Nadeline Smith of Long Beach



James P. Davenport seated by daughter and son Sonia and Paul and their children Christian and Alexis



Martha Martin and son Harold



Part of the crowd at the Long Beach regional

THE HYATT-REGENCY HOTEL

Long Beach, California, January 14, 1995



Jeremy Finch, right, prepares for the meeting



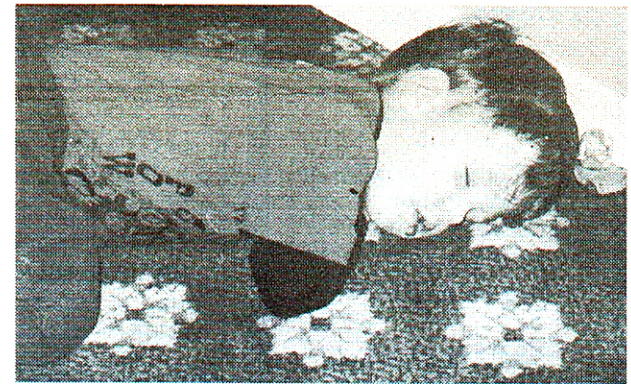
Dancing is Gary Sulcer, a Prairie Band Potawatomi/Navajo



Youngest: Nicholas Don Morris, Long Beach, age 2



Longest distance: Rita Wood Carney, San Francisco & daughter, Gayle Wood, Manhattan Beach



Jameson Hauer, age 3, couldn't last for all the meeting



Robin White Cloud, a special guest



Mother-Son: Pat & John Reynolds of Cypress



Chairman Barrett, J.P. Motley at committee meeting



Bill & Donna Petersen, son Willy of Marina Del Ray



Togetherness was the order of the day



Looking over souvenirs from the Gift Shop

REGIONAL REPORTS

REGIONAL OFFICE DIRECTORY

COLORADO

Lisa Baldwin
316 Dayton
Aurora, CO 80010
Local (303)363-9771
FAX (303)863-0152
Toll Free (800)531-1140

SOUTH TEXAS

Lu Ellis
26231 Huffsmith-Conroe Rd.
Magnolia, TX 77355
Local (713)356-7957
Toll Free (800)272-7957

NORTHERN CALIFORNIA

Gary Bibb
2824 Park Ave., Suite A
Merced, CA 95348
Local (209)722-8585
FAX (209)723-4914
Toll Free (800)874-8585

OREGON

Roscoe "Rocky" Baptiste
Box 346, 525 Ivy Ave.
Gervais, OR 97026
Local (503)792-3744
FAX (503)792-3744
Toll Free (800)522-3744

WASHINGTON

Susan Campbell
3523 Anthony Place South
Seattle, WA 98144
Local (206)723-8055
FAX (206)723-8055
Toll Free (800)722-8055

SOUTHERN CALIFORNIA

Jeremy Bertrand Finch
203 Bellefontaine Street
Pasadena, CA 91105
Local (818)796-2008
FAX (800)432-2008
Toll Free (800)432-2008

NORTHERN TEXAS

Marjorie Hobdy
3132 Kathy Lane
Irving, TX 75060
Local (214) 790-3075
Toll Free (800) 742-3075

SOUTHWESTERN

Philonise Williams
20415 N. 29th St.
Phoenix, AZ 85024
Local (602) 569-3073
FAX (602) 569-6935
Toll Free (800) 452-8966

MIDWEST

Maryann Welch-Frank
468 J. R. Avenue
Belton, MO 64012
Local (816) 322-6639
FAX (816) 322-6639
TollFree (800) 325-6639

WASHINGTON

Bourzho from Washington State!

Everything is in motion for the Regional meeting. In fact by the time you read this it may even be history. I've notice that whenever I work on something of this scale there comes a point when it almost takes itself over and that's the point I've reached. It feels good. Norma Whitley called this week and offered to be my legs for the meeting. I am so grateful. Crutches are pretty tiring so I know her help will be invaluable. My thanks to Philonise Kulani for the beautiful table centerpieces and to Shayshoshewa Westin for demonstrating the construction of medicine pouches.

Philonise Kulani and I have spoken with the ranger at Manchester State Park in Port Orchard and together we've chosen the date of July 22 for the picnic. You will receive more on it later, but mark it down on your calendar now. The Boise date is still under discussion; Nicole and I have discussed possibilities but nothing is decided yet.

I hope that you've mailed in your form for the burial insurance. I finally got mine in the mail this week. Remember, we need 75% sign-up so call your family and get the forms in.

The University of Oklahoma in Norman is once again sponsoring a Wellness and Women conference in Portland, OR. This year's conference is being held April 10-14 at the Red Lion Jantzen Beach Hotel. I attended last year and had such a good time I've signed up again. One of the presenters this year is Bea Shawanda, an Odawa/Pottowatomi from Alberta (their spelling not mine). The conference is geared toward Native American women and includes sweats, basket weaving and traditional teachings from several different Native cultures. The conference is also held in the Mesa/Phoenix area February 20-24. For the flyer and registration information call the University of Oklahoma at (405) 325-2248.

If you ever get the chance to go, take a day trip up the Skagit River (Hwy. 20 out of Mt. Vernon, WA) in January or February. The bald eagles come down from the upper Canada to roost in the trees and feed on chum salmon during the time (they first start to appear in late November). On one of the Northwest's rainiest, nastiest days Eric and I took a drive up, hoping the

weather would clear. Nothing is as wet as a Northwest forest in the rain, but we managed to spot 33 eagles along the riverbank or soaring overhead. They're a magnificent sight! Over 300 had been sighted the weekend before by the official counters but we were more than pleased with "our" eagles, although our total was down from last year's 50. We've started making this an annual trip and either take along a sandwich or try to catch the Senior Citizen soup kitchen in Concrete during the Bald Eagle Festival.

There's a new magazine out for Native American children in grades 5 through 8. It's called *Great Promise* and contains legends, puzzles, artwork and articles on other Native American young people. Subscription is \$25 but includes a newsletter. For more information call (512) 445-3590, during the day and ask for David Pego.

"Aboriginal Voices" is a new magazine out for Native American adults, published by Gary Farmer, star of the film *Pow Wow Highway*. Its focus is Native American arts, media and culture. One year subscriptions are \$20 and can be had by writing to 37 Spandia Rd, Toronto ON M5R or calling (416) 924-2213.

Ongoing through March 17 at Washington State University in Pullman is the exhibit OUR LAND/OURSELVES: American Indian Contemporary Artists. Call them at (509) 335-6607.

The Snow Goose Gallery in Seattle is featuring a basket exhibit until February 29. Call for information at (206) 523-6223.

Western Washington is adding a new telephone area code. While Seattle and most of the Puget Sound area will retain the 206 prefix, the remainder of western Washington will have a new 360 area code effective in May. The phone system is already accepting the new area code so if you have a programmable phone, like I do, you might want to go ahead and re-program the new prefix onto your long distance numbers.

And lastly, it's time to mail off and request a ballot for the upcoming election. Thanks to Mary Farrell I have copies of the request form I'd be happy to mail out (plus copies of the burial insurance form). Call and let me know how many you need.

Be good to yourself!

Susan Campbell

OREGON

Bouzhoh from Oregon:

By the time you read this our Oregon Regional will have come and gone. We have been very busy getting ready for this event. So glad to have it in Eugene this year, as it has given some of our members a chance to attend where it has been impossible before.

I guess summer has come early for just about all parts of the United States; I know it has here in Oregon. Already, I see daffodils in bloom, the tulips are budded and the camellia bushes are blooming. Even the cotton wood trees are starting to leaf out.

I think it would be good to explain to you why the Indian consider the cottonwood tree to be so very sacred. I might mention first, that long ago it was the cottonwood tree who taught the Indian how to make tipis, for the leaf of the tree is an exact pattern of the tipi. This was learned when some of our old men were watching little children making play houses from these leaves. This is a good example of how much grown men may learn from very little children, for the hearts of little children are pure, and therefore, the Great Spirit may show to them many things which older people miss.

Another reason the Indian chose the cottonwood tree to be at the center of our lodge is that the Great Spirit has shown to us that, if you cut an upper limb of this tree crosswise, there you will see in the grain, a perfect five pointed star, which to us represents the presence of the Great Spirit. You may have also noticed that

even when the wind blows, ever so slightly, the leaves whisper their prayer to Grandfather. For the Indian believes that not only men, but all living things pray to him continually in their own way.

On Saturday, January 28, the students at Western Oregon College put on their 2nd annual Pow-Wow. Only three Native American Students attend the college, two girls of Oregon tribes and one boy (Potawatomi). How very proud we were, seated in the front row of the reserved seating for elders, to attend for the second year, and to see the pride these young adults took in their heritage and the Native American ways. Eleven drums came from all over Oregon, from Portland in the north, to as far south as Klamath Falls.

The Siletz Indians and the Warm Springs Indians, and Grand Ronde Indians were represented, as the gymnasium filled to capacity. An honor dance was given for the students, with Dave West of our tribe leading the way. But should I be surprised? I think not, as it is the Indian way to support our children in all they do.

Megwich,
Rocky Baptiste

If a man loses anything and goes back and looks carefully for it, he will find it, and that is what the Indians are doing now when they ask to give them the things that were promised them in the past.

REGIONAL REPORTS

SOUTHERN CALIFORNIA

Bourzho from Pasadena!

Wow! When they say this paper has a deadline, they mean it!

I want to apologize to all of you who read this column for its absence the last two months. In simple terms, I let the deadline pass. Although the column was sent off to Shawnee, it arrived too late to be included. It was entirely my blunder and it's a mistake I do not intend to make again. Again, my apologies go out to you for any inconvenience I may have caused.

Have we had enough rain? I hope each of you had a nice, snug place to hole up during the "Great Flood of '95." The sun's out again, and it feels great. The water reserves are again filled up, and at last we have some relief from the parching water shortage we've experienced over the last few years.

It occurred to me that in the grand cycle of life, we are privileged to see such things take place in our lives. Privileged to see mudflows and out-of-control streams devastate family homes and businesses? The man, you say, must've lost his grip...

We love order in our lives. It keeps things predictable and ... controllable. When we see the water and mud tumbling across our roads and through our neighbors' homes, our sense of order is challenged and we grow uneasy.

But think again — while the mud may be an inconvenience and the streams tumultuous roar is seemingly chaotic and disturbing, it may help to remember that we are in fact witnessing evidence of a divine order. The elements may wreak property damage but that's our fault for building in places where the forces of water, wind, gravity and seismology play.

As I said during the fires year before last, change is natural. The scoured out stream beds and sliding hillsides are merely pastoral scenes in transition.

Try this: Walk through a flooded stream bed after the water has receded. At first, all you notice is the debris. But as you walk along, you will come to know in your heart that from amongst the debris will come new life. You know that the plants will come back. You know that the pools will cradle life again and the insistent song of the frogs will fill the night air. You know that the birds will return to fill the afternoon skies with their songs. It's only natural.

I, for one, welcome the purgative effects of strong weather. The air in L.A. never smells better than after a good rain. Still, it must be crushing to return to the site of a once secure home only to find it damaged beyond repair.

There is always something good that comes out of disaster. Have you noticed the way we come together as people in the wake of such devastation. I believe that if we can open our hearts enough to be impressed by something grander than ourselves, we can learn to truly appreciate the sheer power of the forces around us — and allow them to bring us together. That's what we get out of the deal — finding our natural strength in unity.

Speaking of unity, I was greatly impressed by the sense of family expressed at our 10th Annual Regional Council Meeting held in Long Beach Jan. 14. I can feel it. We are getting stronger, nikon. We are getting stronger. This too is proof that something good always follows a disaster.

REGIONAL COUNCIL SCHEDULE

These are the dates for Regional Council meetings during the remainder of the 1994-95 series:

Northern California.....	March 18
Texas (Dallas)	April 29
Texas (Houston)	May 6
Kansas City	May 20

Our particular flood was the overwhelming of our people by the Anglo-European onslaught. We were nearly drowned in the pain, suffering and cultural losses of our people over the past 500 years.

And here we are, in the washed-out stream bed of our history, looking at the debris, filled with hope. Hope, because as we walk along, we know in our hearts that from amongst the debris comes new life.

We are readying ourselves for the future — and we are getting stronger, nikon. It's only natural. A-ho.

ANNOUNCEMENTS

California State University Long Beach is sponsoring two conferences that look pretty interesting: "American Indian Leaders of Today and Tomorrow" on March 15 and the "National Conference of American Indians and Higher Education" on March 16 and 17. Info: (310) 985-8528 or (310) 985-5293.

The American Indian Clinic has a need for screen doors, air conditioning units or swamp coolers. If you can help, please contact Linda Hawk at (310) 920-7227.

The Southern California Indian Center announces for American Indian Elders / Senior Citizens the SCIC AAA Elders Program in Los Angeles. Call (800) 262-6575.

The Los Angeles County Tobacco Control Program has a number of educational services available such as design and implementation of unique tobacco control program. Call (213) 387-7810 or (800) 7-NO-BUTT.

POW WOW INFO

March 4: The **CSUF Inter-Tribal Student Council** puts on their **2nd Annual Pow Wow** from 11 a.m. until 11 p.m. Hey, they're having a traditional feed food all who attend at 11 a.m. Info: (714) 773-3603 or (714) 545-5135. (Tonya)

March 18-19: The **CSULB Silver Anniversary Pow Wow** at the Long Beach campus. Info: (310) 985-8528. (Travis)

April 7-8: The **3rd Annual All-Nations Pow Wow** at Antelope Valley College in Lancaster. Info: (805) 944-6055 (Matthew Whitebear)

April 29-30: The **Hesperia Recreation and Parks Department** sponsors its **3rd Annual Pow Wow** at Hesperia Lake Park, 7500 Arrowhead Lake Road Hesperia. Info: (619) 244-5488.

June 2-4: The **Four Moons Pow Wow** in Fontana. Info: (909) 350-6709.

AND A FEW REMINDERS....

American Indian Graduate Program at the **University of California Berkeley** is looking for appropriate candidates for graduate degrees in the School of Public Health (MPH), the School of Social Welfare (MSW), Boalt School of Law (JD), the Haas School of Business (MBA), Ethnic Studies and Education to name a few. The deadline for application is early January of each year. Candidates should have a GPA of at least 3.0 and have taken the appropriate tests (GRE, LSAT, GMAT or MCAT). Financial aid is possible.

Southern California Indian Center / El Monte Outreach Office is now serving the San Gabriel Valley area 8 a.m. - 4:30 p.m. Monday through Friday at the El Monte Comprehensive Health Center, 10953 Ramona Blvd., Room 2141, El Monte, CA 91731. Info: (818) 579-8379 or (213) 728-8844.

Many Trails Indian Club has been re-established and updated with a new board of directors and policies. Info: (818) 842-9666.

Community Action for American Women's Health (funded by the California Wellness Foundation) is sponsored a series of FREE health education workshops on subjects including menopause, weight control, stress management, tobacco cessation, and diabetes prevention and control. Many services are provided, including transportation and child care. Info: Maxine Judkins (310) 920-7227, Ext. 20.

Free baby car seats (Century) and bicycle helmets are available through the American Indian Clinic Inc. You must be able to prove that you're Native American (tribal ID card should do fine), attend a 45-minute class and show your car registration (for the car seat). Info: Corrine Tanon or Jenard Lokin. Call Mondays from 8 a.m. until noon. (310) 920-7227.

Elder abuse hurts everyone! Elder Abuse Hotline (800) 992-1660
Sacred Encounters, a new exhibit in the Natural History Museum of Los Angeles, is open. It focuses on the Native people of the Rocky Mountain West (Salish, Flathead, other Plateau tribes) and the 19th Century Christian missionaries who came into their area. Similarities and contrast in the Native vs. Christian belief systems are highlighted.

Medical services are provided at the United American Indian Involvement for American Indian residents the first and third Wednesdays of each month. Please contact the American Indian Clinic public health nurse at (310) 920-7227.

I Talk From My Heart — Performances representing self-expression of American Indian Women offer you an opportunity to share your stories, dance, songs among other Native people in the community. For info, write to: Baba Cooper, 409 N. Pacific Coast Highway No. 303, Redondo Beach, CA 90277.

Senior health and peer counseling is now offering FREE cancer screenings including breast exams, pap smears, and mammograms for low-income, uninsured or under-insured women 50 years or older. Services provided in Lennox and Santa Monica. Call (310) 829-4715, Ext. 2227.

American Indian International Chamber of Commerce is up and operating. If you own your own business, give them a call. 4040 30th St., Ste. 202, San Diego 92104. (800) 260-8243. (Local callers call information for number).

Legal aid services are now available from noon to 5 p.m. Tuesday and Thursday at the Southern California Indian Center, 2500 Wilshire Blvd, Suite 750, Los Angeles, CA 90057. Info: (213) 387-5772.

For information regarding employment with the Immigration Service, call Fannie Billy at (213) 894-4972.

UC Riverside now has a Native American radio program every Thursday from 5 to 6 p.m. on station KUCR, FM 88.3. Info: Earl Sisto (909) 787-4143.

The Eldercare Locator, a new information and referral service administered by the National Association of Area Agencies on Aging, is designed to help identify community resources for seniors anywhere in the United States. It is available to provide information on services such as home-delivered meals, legal assistance, transportation, housing options, adult day care, home health services, and elder abuse prevention. Call (800) 677-1116 between 6 a.m. and 5 p.m.

The American Indian Clinic is still looking for volunteers. Call (310) 920-7227 between 8 a.m. and 5 p.m. and ask for Linda Hawk.

American Indian Housing Services telephone number is (213) 353-6026.

If you would like to be a foster parent to an American Indian child, please call Indian Child and Family Services Southern California Indian Center, (213) 3887-5772.

Native American Christian worship services are held every second and fourth Sunday in our region. You're asked to bring a dish to share at the potluck that follows the service and child care is provided. For exact locations, call Rev. Buddy Monahan (Choctaw/Maricopa) at (310) 670-5076 (office) or (310) 643-5693.

Tutoring services are available in both Orange and Los Angeles counties — FREE of charge! Contact tutor coordinator Renee Dusseau, (213) 728-8844.

American Indian Senior Center in Garden Grove is available to those 55 or older. It's a warm and friendly gathering place to make friends, share culture, enjoy a hot meal and receive supportive services. Call (714) 530-0221 Monday-Thursday, 8 a.m. through 4 p.m.

Martial arts instruction is available to Native American people 18 years or older at no charge! The classes are held at Cal State LA and from 6 until 8 p.m. every Thursday night.

Pow Wow Dance Workshop sponsored by the Southern California Indian Center Inc. is available to American Indian students up through the 12th grade. Included are traditional and fancy dance styles representing both Northern and Southern tribes. Also included is instruction on regalia design and construction. The classes will be held on Tuesday nights from 7 to 9 p.m. at the Southwest Museum in Los Angeles (site of our 1994 Regional Council meeting). Call (213) 728-8844 for more information. Ask for Phil or Ruthann.

Are any of you bowling in the American Indian Bowling Association? If not, and you want to, call Betty Tsonetokkey at (818) 968-7691.

Call your Southern California Regional Office for specifics on any of the above.

Strengthened by the knowledge of our history, may each of your hearts be filed with reverence for those who came before, with love for our brothers and sisters, and with hope for those who will follow. And may everyone we meet know at a glance how proud we are to be Potawatomi!

Metwetch,
Jeremy Bertrand Finch

REGIONAL REPORTS

SOUTH TEXAS

The peach trees are in bloom here and there are many robins in these woods. Spring can't be far behind!

We hope you are all well. To those of you who worked so hard to participate in the rodeo, we hope your efforts were well rewarded.

There will be a very special event here in Texas the weekend of May 19, 20, and 21, 1995.

Billed as "A Texas Natural Weekend" the Sacred Springs Pow Wow and Western Swing Festival will be hosted by Southwest Texas State University, the City of San Marcos, the County of Hay and the State of Texas. It is special because it celebrates the welcoming back to Texas of all those Native American Tribes that once roamed here (prior to "banishment" in the 1880's). It is special because it will be held at Sacred Springs at Aquarena Park, an ancient site where recent archaeological studies indicate 12,000-15,000 year of continuous human habitation, longer than any other known site in North America.

The event opens with Youth Scout Day on Friday the 19th, progresses to the pow wow on Saturday morning at 11 a.m., includes a concert and dance Saturday night featuring the Texas Tornadoes and the Sons of the Pioneers and concludes with pow wow competition and cash prizes on Sunday.

There will be a chili cook off, horse and carriage rides, food, crafts, Indian artists and a replica of a living Indian village.

The First American League and Texas World Records Production Company will sponsor the event and produce it. Proceeds will go to the First American League, a non-profit Native American organization, the Western Swing Hall of Fame, and the University's Aquarena Springs.

The pow wow is at Bobcat Stadium, the Western Dance at Strahan Coliseum.

Call 1-800-782-7653, ext. 177, for more information. Make your reservations early; this will bring in many Native Americans from all over the United States, and most Boy Scouts in Texas and Oklahoma.

Don't forget the local events either! The Alabama Coushatta Pow Wow is the first Saturday of the month, Intertribal Pow Wow is the second Saturday, and the American Indian Chamber of Commerce meeting is at the HESS building on the third Wednesday evening.

We will look for you at these events this month.

Come to our Council meeting May 6 and bring with you old family photos, the craft/art you are currently working on, so you can share these things with each other. Esther Lowden will have a good supply of all our favorite things from the Tribal Store. J.D. Colbert will be here to meet all of you, Linda Capps has a slide presentation for you, Norman Kiker, our Chaplain, will speak with us about our Potawatomi Language and spirituality, and answer our questions about the newly established language program. And our business committee members and our chairman John A. "Rocky" Barrett will be here to greet you as well.

Until then, begin to make plans, and be good to each other.

Megwetch,
Lu Ellis

COLORADO

Hello again!

I'm a little confused, I thought it was winter ... but here in Denver the temperature hasn't been winter like at all. I feel sorry for the folks that live on the Eastern seaboard. They really have been having the rough and cold weather.

I had a wonderful visit with Philonise Williams the other day. What a sweet person. By the way, Philonise, your book is on its way.

In case some of you in the Denver area were wondering, I was down about a week the 13th of January.

I was under the weather for a bit. I really wasn't ignoring you. About the health care plan, I have had to put the brakes to it for now. I'll get it up and running again after I heal up a little bit.

Congratulations to the new deputy tribal administrator; I'm sure he will be as nice and good with the people as Mr. Colbert.

Here soon, I am hoping to start including some pictures in with my articles.

Well, I think that's it for now. Next month I'll let you know about all the other things that are up and running again.

Bright Blessing,
Lisa Baldwin

MIDWEST

Bourzho Nicon,

We've had such a mild winter so far in Kansas City, a far cry from the snow, bigger cold winters I remember growing up as a child here in the Midwest. I can't help but wonder what our Potawatomi ancestors went through during the harsh norther winters in the Great Lakes region and with minimal provisions on the early Kansas plains. One can only imagine from the written accounts of our history.

In my last article in The Hownikan, I talked about the upcoming regional council meeting. The invitations will be in a Kansas City hotel which will be announced hopefully next month. Look for your invitations around the first of May.

I am involved in another local theatre production in Kansas City. I will be doing four different call-in voices in "Talk Radio." This has been quite a challenge for me doing these different character voices. I hope this doesn't lead to multiple personalities!

I am also in the process of starting a new company called "Rising Star Productions." This will involve talent management and photography for those of you who are interested in the entertainment business. One of our highest priorities will be promoting Native American talent. Until next time, take care and keep in touch.

Metwetch,
Maryann Welch-Frank

NORTH TEXAS

It's always good to hear from my fellow tribal members with their requests for information. Recently, I had a call from a young lady who is attending Collin County Community College who had read in the HowNiKan of a tribal member receiving a scholarship to help her attend the same college. This member was trying to locate the scholarship recipient so they could discuss their common interests, college and their tribe. It was interesting to her to find that another Potawatomi was right there in school with her. It's a small world and we're everywhere!

I've had calls about enrollment forms for our newest members. And a call from a grandmother trying to get her grandchildren enrolled so she could get them all signed up for the burial insurance. Guess I should also encourage my children and grandchildren to sign up. I finally sent my form in. Don't forget your form!

The articles in the HowNiKan about our history and efforts to recapture our language have been of much interest to me and I'd like to hear from any of the Potawatomis in this region who have a story to share. I suppose you know this is about all we have, the words that have been passed on to us. There was not much in the way of the written word.

Remember April 29 for our Regional Meeting. Watch for your invitation in March.

Marjorie Hobdy

SOUTHWEST

Bourzho

I believe it was Shakespeare who once wrote "A rose by any other name would smell as sweet," and when that rose comes from a friend, just because — it is even sweeter. I have a neighbor who is making her yard into a rose garden. Every day or two she knocks on my door with a rose for us with a short visit or sometimes it is left on the door for no reason but just because. The whole family are very nice friends. Friends are a valuable find. I am finding a lot of new friends among my Potawatomi family here.

This is our region and your family as well as mine. Just about every week someone calls and it is generally to let me know about a new address or wanting information. That leads to callbacks and soon we are on a first name basis. NICE.

We are having a taste of spring here in the valley. The air is sweet, the skies are clear, birds are tweet, tweeting and my ever present hawk is making his early-morning fly-by. The sunrises and sunsets are beyond compare. I am really enjoying this because in another week or so, we will be getting flooded out! Does everyone have all the registrations they need? I have extras if they are needed. Give me a call and I will send them. Remember, everyone who is registered with the tribe should be enrolled in the insurance program.

Activities are really picking up around here with rodeos and powwows. Here are a few dates you might be interested in:

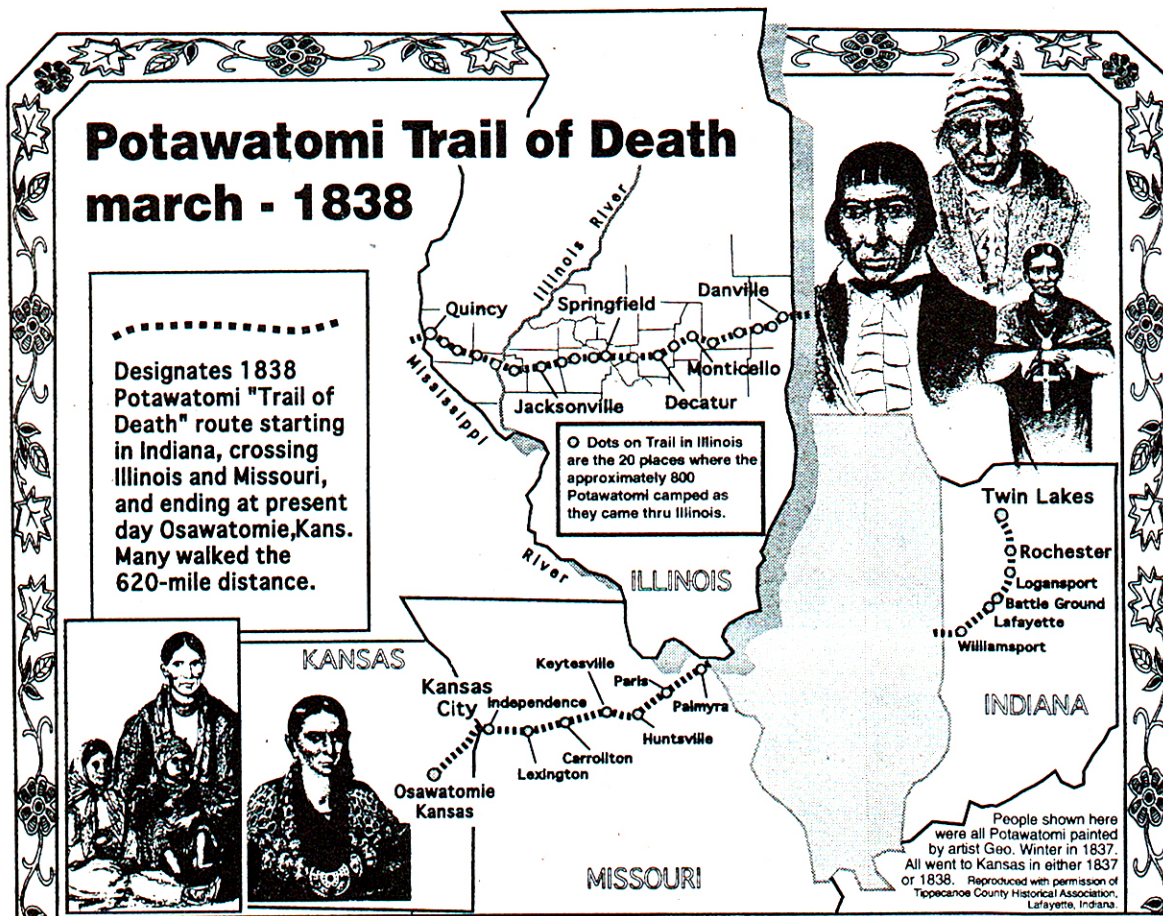
March 3 — The fifth annual Guild Indian Fair and Market Best of Show features award-winning art by Native Americans. It will be at the Heard Museum in Phoenix. **March 11-12** — Powwow at San Javiere **March 11** — Rodeo Days at Salt River at McAnters Arena **March 24-25** — All-Indian Days Annual Powwow at Scottsdale Community College. Phone (602) 423-6531 for more information. **April 7-9** — Morning Star Powwow at Arizona State University Stadium. That is a big one. Try to make it.

And last but not least: Now through October at Heard Museum more than 70 contemporary works by Native American women will be displayed including paintings, sculptures, installation art and traditional art. Maybe I'll see some of you there. Remember to wear your hats, jacks, sweatshirts and such. I'll be wearing the beautiful dress that our own Esther Lowden made.

In closing, let me remind you to enjoy your achievements as well as your plans. Be cheerful, strive to be happy. One of life's greatest gifts is a smile.

Megwetch
Philonise Williams

POTAWATOMI SCRAPBOOK



This map was designed for the Fulton County Historical Society, Rochester, Indiana, by Tom Hamilton, a Citizen Band Potawatomi whose ancestor was on the Trail of Death. Hamilton lives at Leesburg, Ind., and is a member of the Fulton County Historical Society.

Illinois joins list of states recognizing Trail of Death

The Illinois State Legislature has joined the Indiana and Kansas legislatures in declaring the Trail of Death a Regional Historic Trail. The new historic trail was created by a House Joint Resolution, introduced by Rep. Duane Noland of Danville, Ill. The resolution was passed by the Ill. House Nov. 14 and by the Senate Nov. 17.

Similar resolutions were passed by the Indiana and Kansas legislatures in March 1994. The Missouri legislature passed a resolution in support of the project in 1993. These resolutions were introduced at the request of the Indian Awareness Center, a branch of the Fulton County Historical Society, Rochester, Indiana, near where the Trail of Death began.

This new regional historic trail commemorates the hardships suffered by the Potawatomi Indians who were forcibly removed from Northern Indiana to Kansas in 1838. The march began Sept. 4 at Twin Lakes south of Plymouth, passing through Rochester, Logansport, Battle Ground, Lafayette, and Williamsport. They entered Illinois Sept. 16 and passed through Danville, Monticello, Decatur, Springfield, Jacksonville, Exeter, and Quincy. They were ferried across the Mississippi River Oct. 8-10. The long grueling march ended Nov. 4 at Osawatimie, Kansas.

The forced emigration is called the Trail of Death because so many died along the way and were buried in unmarked graves by the roadside. At nearly every campsite in Illinois two to six Indians died, mostly babies and elderly. Camps were 15 to 20 miles apart as most of the Indians were on foot.

They were accompanied by Father Ben-

jamin Petit, who wrote in his diary: "We soon found ourselves on the grand prairies of Illinois, under a burning sun and without shade from one camp to another. They are as vast as an ocean, and the eye seeks in vain for a tree. Not a drop of water can be found there — it was a veritable torture for our poor sick, some of whom died each day from weakness and fatigue..."

Petit wrote of baptizing dying infants "who with their first step passed from earthly exile to heavenly sojourn." Petit also died from the fever, probably typhoid, caused by bad water. There was a terrible drought in 1838 and the scarce water was stagnant in shallow puddles and streams. The white people were also dying in the villages they passed. Petit's body was brought back to Notre Dame, Indiana, in 1857 and is now buried under the Log Chapel with two other priests who were missionaries to the Potawatomi Indians.

In 1988 for the 150th anniversary of the Trail of Death, the Fulton County Historical Society, Rochester, Indiana, formed a Commemorative Caravan. It was organized by Shirley Willard, FCHS president, and George Godfrey, a Potawatomi who lived at Arthur, Ill., at that time. Godfrey is a member of the Citizen Band Potawatomi, which has its tribal headquarters at Shawnee, Oklahoma. He now teaches at Haskell Indian Nations University, Lawrence, Kansas. Many of the Citizen Band are descendants of those on the Trail of Death.

Willard and Godfrey contacted all four counties in the four states crossed by the Trail of Death, asking historical societies, Boy Scouts, and interested persons to erect

historical markers at the campsites. As the caravan traveled in cars and campers, the towns turned out to greet them, some with special ceremonies and dinners. The group included several Potawatomi who conducted dedication ceremonies for the historical markers.

The group decided to go again in five years, so in 1993 a second caravan was formed, again led by Willard and Godfrey. Jacksonville had their high school band serenade them and Exeter had a hog roast.

There are now ten Trail of Death markers in Illinois, located in the counties of Vermilion, Champaign, Piatt, Macon, Morgan, and Scott.

Zita and Bernard Wright erected a new Trail of Death marker in Decatur last fall. It will be dedicated this spring.

Another marker is planned for 1995 at Quincy. The Pearl and Slavin families, descendants of Theresa, a little girl on the Trail of Death, will install a plaque on the new St. Boniface Church. The Potawatomi attended mass in the old church in 1838. The new marker will be dedicated Sept. 20, 1995, when the family is on their way home to Kansas from attending the 20th annual Trail of Courage Living History Festival at Rochester, Ind. This annual festival honors the Potawatomi and is held the third weekend of September. It features historic camps, foods, crafts, music and dance, all pre-1840 to show frontier history.

A third Trail of Death Commemorative Caravan will be formed in 1998 to travel the 620 mile route of the original trekkers. About 20 more historical markers are needed to complete the Regional Historic Trail. Then a brochure or booklet

will be made to show the location of each marker and the history of the Trail of Death. A booklet about the 24 existing Trail of Death markers has been printed and sells for \$3 plus \$1 shipping. It is available from the Fulton County Historical Society, Rochester, IN.

Persons interested in erecting markers at Trail of Death campsites or who want more information should contact Fulton County Historical Society, Rochester, IN 46975. Several Boy Scouts have placed markers to earn their Eagle Awards.

Ten markers are still needed to commemorate campsites in Illinois. Markers are needed at Long Point near Niantic in Macon County, Springfield on east side and west side, Riddle Hill and Berlin in Sangamon Co., Naples and on the bank of Illinois River opposite Naples, McKee's Creek near Fishhook in Pike Co., Liberty and Mill Creek in Adams Co.

"We visualize this as a permanent memorial to the Indians who were forced from their homelands and suffered so much on the trails west," stated Shirley Willard. "Unlike the white men who were going west to economic opportunities, taking their families and household goods in covered wagons, the Indians generally had to walk. They had to leave most of their possessions behind and went with heavy hearts into exile in an unknown land far from the graves of their loved ones."

"We hope many people will travel the Trail of Death Regional Historic Trail and take time to stop by the markers and pray for peace between all the races of mankind, especially the white man and the Indian."

1995 CITIZEN BAND POTAWATOMI ELECTION ORDINANCE

BE IT ENACTED BY THE CITIZEN BAND POTAWATOMI INDIAN TRIBE OF OKLAHOMA:

ARTICLE I CITATION AND PURPOSE

S1-101: Citation

This enactment may be cited as the 1995 Election Ordinance of the Citizen Band Potawatomi Indian Tribe.

S1-102: Purpose

The purpose of this ordinance is to repeal the Citizen Band Potawatomi Indian Tribe Election Ordinance of 1983 and to establish the rules and procedures for conducting elections authorized in Article 12, Section 1 of the Tribal Constitution.

ARTICLE II WORDS AND PHRASES

S2-101: Definitions

The following definitions shall control the meanings of the following terms:

a. "Tribal Court" shall mean the Potawatomi Tribal Court sitting at the Potawatomi Tribal Complex in Shawnee, Oklahoma.

b. "General Council Resolution" shall mean the official document, and its adoption by the Business Committee, by which the General Council acts on behalf of its membership under the authority reserved to it by the Tribal Constitution.

c. "Tribe" and all derivatives thereof (e.g. "tribal") shall mean the Citizen Band Potawatomi Indian Tribe.

S2-102: Time Periods

Unless otherwise provided herein, all of the time periods established herein for filing, challenges, contests, or appeals are jurisdictional and cannot be waived.

ARTICLE III ELECTION COMMITTEE

S3-101: Creation

An Election Committee is hereby created and established having the duties and powers hereinafter set forth. The Election Committee shall conduct all elections and referendum votes in accordance with the Tribal Constitution, Tribal By-Laws, and with this ordinance.

S3-102: Composition

The Election Committee shall consist of five persons: a Chairman, Vice-Chairman, Secretary, Assistant Secretary, and a Marshal.

S3-103: Appointment

The Business Committee shall appoint the members of the Election Committee and designate the Chairman of the Committee:

a. Not later than one hundred fifty (150) days prior to an election.
b. By resolution in substantially as set forth in Appendix Form 1. (Resolution Format)

c. If a vacancy occurs on the Election Committee, the Business Committee shall fill the vacancy within five (5) days.

S3-104: Oath

Prior to entering into the duties of office, each Election Committee member shall take the following oath of office to be administered by a member of the Business Committee or a Tribal Court Judge:

I, , do hereby solemnly swear, or affirm, that I will support, protect and defend the Constitution and laws of the Citizen Band Potawatomi Indian Tribe, and will cause the elections of the Citizen Band Potawatomi Indian Tribe to be conducted fairly, impartially, and in accordance with the laws of the Citizen Band Potawatomi Indian Tribe, so help me God.

S3-105: Officer Selection

The Business Committee shall select from among the Election Committee members, a Chairman, a Vice-Chairman, Secretary, Assistant Secretary, and a Marshal shall be selected by the Election Committee, who shall certify in writing to the Business Committee the names of the persons so selected.

S3-106: Sub-Appointments

The Election Committee may appoint such observers, clerks, counters, marshals, and alternates, as necessary to conduct the election and shall certify such appointments in writing to the Business Committee.

S3-107: Filing Certifications

Copies of all certified appointments and sub-appointments shall be filed in the Tribal Secretary's office and be open for public inspection.

S3-108: Eligibility

No person may be appointed to the Election Committee unless eligible and qualified.

a. A person is eligible if:

1. A member of the Tribe.
2. 21 years of age or older.

b. A person is not qualified for appointment if:

1. Under any court-ordered guardianship due to mental incapacity.
2. The natural or adopted brother, sister, parent, child or spouse to a current candidate,
3. A current candidate for election to any tribal office to be decided by that election,
4. Ever convicted of a felony,
5. Ever convicted of a non-felonious crime involving the election laws of the Tribe, or
6. Ever found civilly or criminally liable for breaching a fiduciary or contractual duty to the Tribe.

S3-109: Term

Each Election Committee member shall serve from appointment until the election results for all election offices have been certified.

S3-110: Compensation

Members of the Election Committee are to receive only such compensation, traveling expenses, or stipend, as may be authorized by the Business Committee.

S3-111: Records

The Election Committee shall maintain complete and accurate

minutes of meetings and retain all documents pertaining to an election. These records shall be filed in the Tribal Secretary's office within forty-eight (48) hours after each meeting and shall be open for public inspection during normal office hours at the Potawatomi tribal Complex.

S3-112: Duties

Each Election Committee member has the duty to become thoroughly familiar with this ordinance and the Tribal Constitution and By-Laws, to see that these laws are rigorously followed, and to immediately document and report any violations to the marshal or other law enforcement personnel. In addition:

a. Chairman: The Chairman shall be the presiding member and responsible for the overall activities of the Election Committee, including safekeeping of the ballots and ballot box(s).

b. Vice-Chairman: The Vice-Chairman shall assist the Chairman, preside in his absence and assist in the conduct of the election.

c. Secretary: The Secretary shall record and maintain accurate minutes of meetings and records pertaining to an election. The Secretary shall verify the authenticity of these records and the responsible for providing all Election Committee certifications except where otherwise provided herein after each Election Committee meeting. All records shall be filed with the Secretary-Treasurer of the Tribe with two (2) working days after each meeting.

d. Assistant Secretary: The Assistant Secretary shall assist the Secretary and serve in the Secretary's absence, and assist in the conduct of the elections.

e. Clerks: The Clerks shall assist in the conduct of the elections, and shall check off the voters on the list of qualified voters. Each clerk shall keep a separate record of the members voting which shall be cross-checked frequently by the Chairman or his designate, to insure accuracy.

f. Marshal: The Marshal shall maintain order at the polls, and enforce the election laws. The Marshal shall have these powers from the time the polls open until the declaration of all election results are final.

S3-113: Procedure

The Election Committee acts only by majority vote of a quorum at a properly called and noticed meeting.

a. Quorum: A quorum of the Election Committee shall consist of any three members.

b. Meeting: Meetings may be called at any time by the Chairman, or by request of a majority of the Election Committee and shall notify the Secretary-Treasurer of the Tribe two (2) working days prior to the meeting. In the event the Chairman fails to call a meeting as requested, the other members of the Election Committee who request a meeting may convene one upon prior registered mail notification to all members of the Election Committee and Secretary-Treasurer of the Tribe. The Secretary-Treasurer of the tribe shall receive prior notice of all meetings.

c. Where: All meeting shall be at the tribal office unless notice of the place and time of the meeting is conspicuously posted in the tribal office at least forty-eight (48) hours prior to the meeting.

S3-114: Rules

The Election Committee shall have the authority to recommend such rules, not inconsistent with this Ordinance, as may be necessary and proper for the conduct of tribal elections. Such rules shall be approved by the Business Committee. Copies should also be posted in prominent places in the tribal offices and such other places as the Election Committee may deem advisable. A copy of the rules should be promptly delivered to the tribal newsletter for publication.

ARTICLE IV GENERAL ADMINISTRATION

S4-101: Election Days

All tribal elections and referendum votes, unless otherwise specifically provided by law, shall be held on a Saturday. Regular elections of members of the Business Committee and Grievance Committee shall be held on the last Saturday in June of each election year. All other required tribal elections or referendum votes shall be held upon call of the Business Committee or the Election Committee as provided by the Tribal Constitution and By-Laws.

S4-102: Forms

The forms contained in the Appendix of Forms are sufficient under this ordinance and are intended to indicate the simplicity and brevity of statement which this ordinance contemplates. Except as provided herein, prescribed and provided by the Election Committee. The Tribe shall be responsible for the cost of producing all forms.

S4-103: Instructions to Voters

Instructions to voters describing the manner of casting one's vote shall be posted at the polling place and issued upon request to all eligible voters with a ballot.

S4-104: Public Information

The Election Committee shall widely disseminate to the tribe information about the dates and times of election, locations of polling places and other election-related data. The Election Committee is authorized to publish in the tribal newsletter and other newsprint media names of candidates, election dates, polling places, election results, and other information as necessary to discharge its duties.

S4-105: Polling Place

Polling places shall be designated for each election on the tribal grounds, and for an absentee ballot mailing address.

S4-106: Ballot Box

Locked empty ballot box(s) shall be provided and shown at the polling places prior to voting. Each ballot box shall be constructed of substantial material and shall be equipped with a lock so that the keys of one lock will not unlock others. Each box shall be equipped with a slot or opening in the top through which a ballot may be inserted, but so the box must be unlocked before the ballots can be removed.

S4-107: Access to Ballots

The Election Committee Chairman and Secretary shall retain ballot box keys in their custody until all election results are finally certified.

Only those authorized by this ordinance shall have access to the ballot boxes at specific times designated by the Election Committee.

S4-108: Voting Booths

At least two voting booths shall be provided at the polling place. The booths shall be constructed with a counter shelf so that:

- a. No more than one person is in the booth, and
- b. Voters can mark their ballots in secrecy.

S4-109: Poll Watchers

Each candidate may designate in writing one person, not a candidate, to watch the activities at the polls.

a. A Poll Watcher is eligible if:

1. A member of the Tribe.
2. 21 years of age or older.
- b. A Poll Watcher is not qualified for appointment if:
 1. Under any court-ordered guardianship due to mental incapacity.
 2. Ever convicted of a felony.
 3. Ever convicted of a non-felonious crime involving the election laws of the Tribe, or
 4. Ever found civilly or criminally liable for breaching a fiduciary or contractual duty to the Tribe.

Such designation must be presented to Election Committee Officials one week prior to the election. Poll watchers may not interfere in any way with the conduct of the election, but may observe only. Any poll watcher interfering with the election or attempting to electioneer in any way may be ejected from the poll area by a marshal or law enforcement officer.

S4-110: Electioneering and Loitering

No person shall be allowed to electioneer inside or within one hundred (100) feet of the polling place where and when the election is in progress. Neither will any loitering be permitted in the polling places during voting hours. Election officials at the polling place have the duty to obtain such assistance as may be required to maintain order about the building during the progress of the election.

S4-111: Voter Conduct

No intoxicated person will be permitted in the polling place. No person will be permitted to conduct himself in such a manner which may interfere with the election progress. No person shall engage in any activity which serves as a detriment to the election progress or which inhibits the rights of another to vote.

S4-112: Anonymous Election Material

It shall be unlawful for any person, firm, corporation, partnership, organization, or association to write, print, post, or distribute or cause to be written, printed, posted or distributed a statement, circular, poster, advertisement which is designed to influence the voters on the nomination or election of a candidate or to influence the voters on any constitutional or statutory amendment or on any other issue in a Potawatomi tribal election, or to influence the vote of any member of the Business Committee or Tribal Council, unless there appears in a conspicuous place upon such circular, poster, or advertisement, either the name and address of the person, if an individual, or the name and address of the president, chairman, or secretary, or of two officers of the organization, if an organization. Persons violating this act shall be guilty of a crime punishable by the maximum incarceration and fine allowed by law.

S4-113: Application

The provisions of this section shall not be construed to apply to any matter published in any newspaper, magazine, or journal recognized and circulating as such, which matter is published upon its own responsibility and for which it shall not charge or receive any compensation whatsoever, not shall the provisions of this section apply to any publication issued by any legally-constituted election officials in the performance of their duties. For purposes of this provision only, a newspaper, magazine or journal is a publication which is published at intervals of either one continuous basis for the six months prior to the date when ballots can first be requested by tribal members for elections of Business Committee members at the General Council. The newspaper, magazine or journal must also bear the address of the business office where the publisher or legal representative is located.

S4-114: Public Disclosure of Campaign Contributions

Each candidate for elective offices in the Citizen Band Potawatomi Indian Tribe shall file a public disclosure statement that identifies all persons, corporations, groups, etc., contributing in excess of \$50.00 to that individuals campaign. This disclosure must be made to the Secretary Treasurer of the Tribe no later than four (4) weeks after the day of the election. If no contribution has been received, a statement must be filed so stating. Failure to file a public disclosure under this section is punishable by a fine of \$500.00 and possible disqualification from the election if the individual falsifies or refuses to file the required reports.

ARTICLE V CHAPTER ONE ELIGIBLE VOTERS

S5-101: Eligibility

Every tribal member 18 years of age and older in accordance with Article 5, Section 1 of the Tribal Constitution shall be eligible and entitled to vote in all tribal elections.

S5-102: Voter Lists

The Tribal Secretary shall have the duty to compile from the tribal membership rolls a voter list of all persons who will be eligible voters on the date scheduled for the election and shall certify the voter list and:

- a. Present a certified copy to the Election Committee no later than ninety (90) days prior to the election (if possible).
- b. Maintain at least one certified copy in the tribal office for public inspection during regular business hours no later than one hundred twenty (120) days prior to the election.
- c. Maintain at least one certified copy at each polling place on election day to check the eligibility of those presenting themselves to vote.

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Continued from previous page

CHAPTER TWO CHALLENGES

S5-201: Who May Challenge

Any person may challenge the eligibility of anyone whose name appears on the voter list, or may apply to have his name added to the voter list.

S5-202: How To Challenge

A voter list challenge is initiated by filing a written petition with the Election Committee. No special form of petition shall be required although the petition shall:

- Clearly indicate the substance of the challenge,
- Specify the name, or names challenged,
- Set forth the relief requested,
 - To add a name, or
 - To delete a name, and
 - Include supporting evidence.

St-203: Time for Challenge

A challenge must be initiated no later than ten (10) days after the Tribal Secretary deposits the certified voter list in the tribal office.

S5-204: Decision

The Election Committee should render a decision on a challenge within ten (10) days of filing. Failure to timely act will be considered a denial of the challenge.

S5-205: Appeal

Any party aggrieved by the action or inaction of the Election Committee may thereafter appeal to Tribal Court.

S5-206: Appeal Time

An appeal must be filed within two (2) days of the de facto or de jure decision by the Election Committee.

S5-207: Appeal Parties

The individual members of the Election Committee and Business Committee shall not be named as defendants in an appeal. The tribal attorney shall represent the Election Committee and/or Business Committee and the court shall expedite such cases so as to reach a final decision prior to election day. No election shall be postponed because of a pending voter list challenge.

ARTICLE VI CANDIDATES

S6-101: Eligibility to File

In order to file for any office, a candidate must be eligible and qualified:

- A person is eligible if:
 - Twenty-one (21) years of age or older,
 - A member of the Tribe, and
 - Physically residing within Pottawatomie, Seminole, Pontotoc, McClain, Oklahoma, Lincoln, Cleveland and Okfuskee counties of Oklahoma.
- A person is not qualified if:
 - Ever convicted of a felony,
 - Ever found civilly or criminally liable for a breach of fiduciary duty to the Tribe, or
 - Ever impeached or recalled by the Tribe.
- Each candidate for a Business Committee office in the Citizen Band Potawatomi Indian Tribe of Oklahoma shall state that he or she will submit a completed personal information form to the Comptroller of the Currency as required under the standard Change of Control application form for National Banks no later than seven (7) days after elections are held, if elected. This statement will be incorporated into the candidates filing form.

S6-102: Ballot Eligibility

To be eligible to seek election and be placed on the ballot, a person must timely file for that office.

S6-103: Filed Candidate

To be a filed candidate, one must:

- Be eligible to file,
- Timely file a declaration of candidacy with:
 - The Tribal Secretary-Treasurer or his designate, and
 - The Election Committee or their designate.
- Timely pay a filing fee of one-hundred and fifty dollars (\$150.00) upon filing by cashier's check, which is refundable if the candidate is declared ineligible or withdraws.

S6-104: Filing Period

A candidate must file during regular business hours 8 a.m. to 5 p.m. no earlier than ninety (90) and no later than eight seven (87) days prior to the date of the election. The filing period is for a total of three working days.

S6-105: Form of Declaration

Although no particular form is required, the declaration of candidacy must be by affidavit and contain sufficient information for the Election Committee to determine that the candidate is eligible to file, is seeking a particular office, and has complied with this ordinance. The declaration should be substantially as shown in Appendix Form 2.

S6-106: Nicknames

Each candidate may specify one (1) nickname to be placed on the ballot alongside the candidate's true name. No nicknames may be used if identical or substantially similar to the name or nickname of another candidate. Should a dispute over the use of a name arise, the Election Committee's decision shall be final and unappealable. To specify a nickname, a candidate must affirm in the declaration of candidacy that:

- The candidate is known by the nickname, and
- The nickname is not being used for any other purpose than to accurately identify the candidate.

S6-107: Acceptance

The Election Committee shall accept any filing by a person which, on its face, appears valid, that is, shows the candidate filing is eligible, qualified and has timely filed, and tendered the filing fee. Acceptance

shall entitle the candidate to have his name appear on the ballot unless the candidate withdraws as hereinafter set forth or unless a contest to his candidacy is sustained in the manner hereinafter described.

S6-108: Certification of Slate

As soon as practicable after the filing period closes, the Election Committee shall file a written certification of the slate of candidates for the election with the Tribal Secretary.

The certification shall also indicate all filings not accepted and the reasons for non-acceptance.

S6-109: Use of Tribal Newspaper

After filing closes, the tribal newspaper will provide an equal amount of free space in the next edition for all candidates appearing on the certified slate. The purpose of allowing the free space is to allow the candidates to identify themselves to the voters. All other space in the tribal newspaper shall be available to candidates on a fee basis established by the Business Committee to reflect publication and distribution cost only.

HowNiKan Editor shall have final approval on contents of free and paid advertisements and shall review their contents for libel, slander, and inaccuracy of facts with the tribal attorney. Deadlines for receiving advertisement copy are set by editor and published in the newspaper.

S6-110: Filing For More Than One Office Prohibited

No person shall be a candidate for more than one office during any one election, nor may a tribal office holder seek another office except when the office holder's term expires contemporaneously with the election. Each candidate must specify which office is being sought; Chairman, Vice-Chairman, Secretary-Treasurer, Councilman 1, Councilman 2, Grievance Committee 1, Grievance Committee 2 and Grievance Committee 3.

CHAPTER TWO WITHDRAWALS

S6-201: Withdrawals

Any candidate for office may withdraw a declaration of candidacy by filing a written notice of withdrawal with the Election Committee at any time not less than sixty (60) days prior to the election. The withdrawal notice shall contain the candidate's name, the office sought, and shall be notarized or sworn to before a person authorized to administer oaths. A timely withdrawal is final.

S6-202: Procedure on Withdrawal

If a candidate withdraws, the Election Committee shall post notices to that effect at all polling places and within the voting booths, and may line through or otherwise obliterate the candidates name from the ballots. Any votes cast for a withdrawn candidate shall be rejected.

CHAPTER THREE CHALLENGES

S6-301: Kinds

The certified slate may be challenged either because a candidacy was allegedly wrongfully certified or because a person's attempted filing was allegedly wrongfully rejected. Any challenge to the certified slate must be made within seventy-two (72) hours after slate has been certified to be a valid challenge.

S6-302: Who May Challenge

Any candidate may challenge the eligibility of any other candidate for the same office. If only one candidate has filed for an office, any person on the voter list may challenge the eligibility of that candidate.

Only the person whose filing is not accepted may challenge the non-acceptance.

S6-303: How To Challenge

A challenge must be initiated by filing a written petition with the Election Committee. Each petition shall state with particularity the reasons for the challenge.

S6-304: Hearing

Upon receiving a candidacy challenge, the Election Committee shall immediately deliver copies to the challenged candidate and all other candidates for that office. A hearing on the challenge must be held within five (5) days of receipt of challenge. The Election Committee must render a decision on the challenge within seventy-two (72) hours of commencing a hearing. No formal pleadings are required. The Election Committee may subpoena witnesses and take testimony under oath. The challenger has the burden of proof.

CHAPTER FOUR APPEAL

S6-401: Appeal

Any proper party to a candidacy challenge aggrieved by the Election Committee decision may appeal to the Tribal Court.

S6-402: Appeal Time

An appeal must be filed with the Tribal Court on or before the expiration of two (2) business days following announcement of the Election Committee decision.

S6-403: Relief

The appellant shall have the burden of proof. The Tribal Court shall either:

- Affirm the Election Committee decision.
- Reverse the Election Committee decision, and, depending upon which is appropriate, add or strike a candidate's name from the slate certification.

S6-404: Time For Decision

The Tribal Court has ten (10) days to act on the appeal preceding election day. Failure of the Tribal Court to render a decision within twenty (20) days is an affirmation of the Election Committee's decision.

ARTICLE VII BALLOTS

S7-101: Candidate's Names

The name of any candidate for office shall be printed on the official ballot as set forth in the declaration of candidacy without any prefix, suffix, or title. A nickname may be included if properly requested.

Position on ballot will be determined by order of filing for a particular office. As soon as the candidates filing period closes and period for challenges expires without a timely challenge, the Election Committee will prepare a ballot. If a candidacy challenge is filed, the ballot will be prepared as soon as the challenge is resolved.

S7-102: Unopposed Candidates

Any candidate who is unopposed for an office shall:

- Appear on the ballot with the designation "unopposed" printed next to his name, and
- On election day be deemed elected to that office.

S7-103: Ballot Care

Specific instructions to the voter may be printed at the top of the ballot. Ballots shall not be numbered or show any other lettering or identifiable markings, unless such markings be on a perforated "tear-off" slip to be removed prior to placing the ballot in the ballot box.

- Only one ballot shall be cast by each eligible voter.
- A ballot shall be cast only after the voter has signed the poll register unless voting by absentee ballot.
- Election Committee officials shall account for all "ballots."
- A ballot shall be issued to each eligible voter by mail or through distribution at the tribal offices by the Election Committee.

ARTICLE VIII ABSENTEE VOTING

S8-101: Eligibility

Any voter can vote by absentee ballot.

S8-102: Application

Requests for absentee ballots may be written, printed or typed and must include the correct mailing address, roll number, and legal signature of the person making the request.

S8-103: When To Apply

Requests to vote an absentee ballot must be made not less than twenty (20) days prior to the election.

S8-104: Receiving Ballot and Absentee Voter List

After final certification of slate the Election Committee will have ten (10) working days to print ballots. Ballots will be mailed as soon as possible after final certification of slate and upon receipt of an appropriate and timely request. The Election Committee shall maintain an accurate written record ("Absentee Ballot List") of all ballots so issued, including the name, address, roll number, and legal signature of the voter to whom the absentee ballot was issued, and the date of the issue immediately after final certification of the slate at a timely or appropriate request.

S8-105: Voting

Those voting by absentee ballot shall mark their ballots, seal them in an inner envelope, and see that the absentee ballot is timely delivered. Only the outer envelope shall have the voter's name, return address, roll number and legal signature written upon it.

S8-106: Delivering Completed Ballot

Those wishing to vote by absentee ballot must see that their outer envelope with enclosed inner envelope and absentee ballot are delivered to the designated post office box not later than 10:00 a.m. of the last Saturday in June.

S8-107: Handling

All absentee ballots received by the Election Committee shall remain in a locked post office box provided for that purpose in Tecumseh, Oklahoma Post Office until 8:00 a.m. on election day, at which time the Election Committee Chairman, or an election official designated by the Chairman, and at least one other election official shall:

- Receive the ballots from the post office,
- Personally transport them to the polling place,
- Deliver them immediately, still sealed, to the remaining member of the Election Committee.
- Deposit them unopened in a special locked ballot box.
- The same procedure shall be followed at 10 a.m., and
- Tabulate them immediately upon delivery by election officials in the presence of candidates poll watchers.

S8-108: Procedure Mandatory

No absentee ballot will be received at any time or by other means than provided for herein.

ARTICLE IX CONDUCT OF ELECTIONS CHAPTER ONE VOTING

S9-101: Voting Period

The polls shall be opened at each polling place from 7:00 a.m. until 2:00 p.m. Saturday the day of General Council meeting. Any voter in line at the polling place at 2:00 p.m. but unable to cast a ballot before 2:00 p.m. shall be allowed to cast a vote.

S9-102: Voting

All voting is by secret ballot. Upon being identified as being on the officials voters' list and not having previously received a ballot, each prospective voter shall:

- Be handed an unused ballot by an election official,
- Sign his name on a voter register, kept for that purpose, to acknowledge receipt of the ballot,
- Vote in privacy, in a voting booth, by marking the box opposite the name of the candidate supported by the voter,
- Fold the ballot so the choice cannot be seen by others, and
- Personally deposit the ballot in the ballot box.

S9-103: Voter Assistance

The election officials may allow a voter to obtain the assistance of any person in casting a vote if the voter is physically unable to cast a ballot and assistance, without previous suggestion, is requested. The Election Committee shall decide whether assistance may be rendered which decision shall be final and unappealable.

S9-104: Marking The Ballot

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A ballot shall show only the marking of the voter's choice and shall not show more choices than the election calls for. A person may choose not to vote for any candidate for a particular office. However, if a voter marks a ballot so that the vote is apparently for more than one candidate for a single office or for a candidate not properly listed, or bearing any other such material errors, the ballot will not be counted, but will be marked by official, and retained a hereinafter provided.

S9-105: Mutilated Ballots

If a voter mutilates a ballot or renders the ballot unusable another may be obtained, and the mutilated ballot shall be folded and marked "mutilated" in ink. Each member of the Election Committee on duty at that polling place shall sign below this marking and the mutilated ballot shall be placed in a large envelope marked "mutilated ballots." The envelope containing all mutilated ballots shall be placed in a large envelope marked "mutilated ballots." The envelope containing all mutilated ballots shall be placed in the ballot box at the end of voting.

S9-106: Unused Ballots

Ballots unused at the end of the voting shall be tied together, marked "unused" in ink, signed by at least two election officials, and placed in the ballot box at the end of voting.

CHAPTER TWO COUNTING THE VOTE

S9-201: The Tally

All election material shall be transported to the counting room. Thereafter, the Election Committee shall:

- Unlock the ballot box(s),
- Remove the regular ballots and
- Tabulate the vote.

S9-202: Verifying The Absentee Ballots

The Election Committee shall count the absentee ballots. Each outer envelope shall be opened, but the inner envelope shall remain unopened at that point. The Chairman shall then determine:

- Whether the person whose name is signed to the outer envelope and affidavit is a qualified voter,
- Whether the voter is on the absentee ballot list,

S9-203: Counting Ballots

The Election Committee shall count the absentee ballots.

S9-204: Observing Tally

At least two election officials shall view each ballot, and each counter shall keep a separate tally of the votes cast. Each candidate may select a watcher, not a candidate, who shall not interfere with the tally process, but can observe and keep a separate record of the tally of the ballots.

S9-205: Rejection of Ballots

If, during the tallying of the votes, the members of the Election Committee are unavailable to determine from a ballot the choices of a voter, the ballot shall be rejected. A rejected ballot shall be marked "rejected" in ink. Each member of the Election Committee shall sign his name below this marking. Rejected ballots shall be kept together, and placed in the ballot box at the end of the tally.

S9-206: Certified Abstract

At the close of the tally, the Election Committee members shall:

- Open the ballot boxes and display the empty box to all persons present to insure that no ballots are contained therein,
- Determine the total vote cast including the absentee ballots for each candidate for each office,
- Write down these totals, together with the number of rejected ballots, spoiled ballots, unused ballots and total ballots printed,
- Sign the written totals as a certified abstract of the election results,

- Read the certified abstract aloud to the public,
- Deliver copies of the certified abstract to:

- The Business Committee
- The Tribal Court Clerk, and
- The Election Committee files in the tribal Secretary's Office.

S9-207: Recounts

If the votes cast for two or more candidates (with the highest vote) is tied, or is the highest vote is larger than the next highest vote by less than 10% of the total vote cast for that office, the Election Committee shall recount the vote for that office on all the unmutated unrejected ballots, rejecting any which it is unable to determine the choice of the voter. The recounts shall continue until two consecutive counts agree, and a new abstract shall then be prepared and read aloud to the public.

S9-208: Request For Recount

Since the Election Ordinance provides for automatic recount of ballots, any request for recount of ballots must list the reasons therefore in writing and be submitted to the Election Committee Chairman, or his designated representative within two (2) working days after the election.

Such request must be accompanied by a non-refundable cashier's check of \$250.00 made payable to the Citizen Band Potawatomi Indian Tribe of Oklahoma. Said check shall be forwarded to the tribal Secretary-Treasurer to be credited against the cost of the recount. The Election Committee shall meet and decide within five (5) days of receipt of the notice whether or not such reason listed in the request are sufficient to cause a recount of ballots. If no recount is made, the \$250.00 is refunded.

S9-209: Run-Off Elections

A candidate for membership on the Business Committee must receive the highest number of votes in order to be elected. If the abstract shows that the highest number of votes cast for two or more candidates for an office is tied, a run-off election shall be held within sixty (60) days after the general election. The Election Committee shall supervise the run-off election following the same rules and procedures followed in the general election. Subsequent run-off elections may be held in the same manner if necessary. As soon as some candidate has received a higher vote than any other candidate, no further run-off elections will be had.

S9-210: Retention of Ballots

Upon completion of the election and announcement of the certified abstract, the Election Committee shall lock all ballots and records in the ballot box and deposit the ballot box in the vault of the designated bank, post office, or other secure area as approved by the Election Committee, to be held for safekeeping until final certification of the election results and installation of all officers. Only the Chairman and Secretary of the Election Committee shall have access to these records. After installation of all officers, the Election Committee shall return all ballots and election records to the tribal Secretary to be placed in permanent confidential tribal records for a period of five (5) years.

The documents will not be available for public viewing in order to preserve the confidentiality of the persons voting in the election. From and after the date of final installation of all elected officials and after the five-year period is completed, the tribal Secretary may remove the election ballots and records, except the final certification of successful candidates, and destroy them.

The final certification of election results entered by the Election Committee shall not be removed but shall be retained as a permanent public record.

S9-211: Election Certification

The Election Committee shall certify the election results for all uncontested offices immediately after the two (2) working day period for filing an election contest expires. If an election office is timely contested, then no certificate of election for contested office shall be issued until, if appropriate, after the election contest is finally decided.

S9-212: Finality

The Election Committee's certification of uncontested election results or the Election Committee's certification of the election results following an election contest provided for herein shall be final unappealable.

ARTICLE X INSTALLMENT

S10-101: Installment

In order to provide for an orderly transition of power, all newly-elected officers shown on the certificate of election shall be installed immediately following the election.

S10-102: Effect Of Installment

Once an officer is installed, removal is only by impeachment, recall or some other procedure authorized by the tribal constitution or recount certification.

S10-103: Incumbents

Consistent with Article 12, Section 1 of the Tribal Constitution, the term of an incumbent office holder shall not expire until installation of his successor.

ARTICLE XI ELECTION CONTEST CHAPTER ONE ELECTION COMMITTEE REVIEW

S11-101: Who Can Contest

Only a candidate for the disputed office may contest the election results for that office.

S11-102: Grounds

Only two (2) grounds may be asserted for contesting an election. The grounds are that the Election committee erroneously counted or failed to count ballots, which failures were of such a magnitude that:

- Either the contestant is entitled to be elected to the office, or
- It is impossible to determine with mathematical certainty which candidate is entitled to be elected to the office.

S11-103: When To Contest

A contest can only be initiated by:

- Timely filing with the Election Committee a verified statement setting forth the particular grounds for the contest, and
- Depositing \$250.00 in cash with the Election Committee to cover cost of the hearing (if the contest is successful, the cash deposit shall be refunded).

S11-105: Election Committee Hearing

The Election Committee shall set a hearing of the contest no later than five (5) days after the contest is filed. Written notice of such hearing shall be mailed or delivered to each candidate for the office contested. Any party to the election protest and the Election Committee shall have the right to view the election ballots and records in the presence of the Election Committee Chairman in the tribal offices. Any party to the protest or a tribal member shall be entitled to copies of the ballots from the Court Clerk upon payment to said clerk of normal and customary charges. Said certified copies shall be received as evidence by the Election Committee in like manner as an original. Alternatively, the Election Committee, upon request of a party or on its own motion, may convene a hearing for any protested election at the Tribal Courthouse, Shawnee Indian Agency, for the purpose of reviewing the election materials. After hearing the proofs and allegation of the contestants, the Election Committee shall make factual findings and one of the following conclusions:

- That the contested election should be confirmed, or
- The contestant should be declared the winner of the election, or
- The contested election should be set aside and a new election held.

S11-201: Appeal

Any proper party to an election contest aggrieved by the findings and decisions of the Election Committee may appeal to the Tribal Court.

S11-202: Time

An appeal must be filed within five (5) days of receipt of notification of the decision of the Election Committee.

S11-203: Parties

The Election Committee and the person whose election is challenged are indispensable parties to the appeal. Any other candidate for that office may intervene. The individual Election Committee members are not necessary or proper parties to such action. The tribal attorney shall represent the Election Committee.

S11-204: Relief

The Tribal Court whose decision is final may only:

- Confirm with Election Committee decision,
- Order a new election for the contested office, or
- Reverse the Election Committee decision and order the Election Committee to certify the election of the contestant to the office.

S11-205: Standard

Neither the Election Committee nor the Tribal Court shall invalidate any certified abstract of election results and order a new election for an office unless clear and convincing evidence shows that the person receiving the most votes for the contested office as shown on the certified abstract cannot be mathematically determined to be the clear winner.

ARTICLE XII REFEREDUM

S12-101: General Council Resolutions

Because they relate to claims or rights growing out of treaties only, all General Council Resolution shall be voted on in a referendum vote.

S12-102: Absentee Votes

All absentee votes shall be handled by the Committee in the same manner as that prescribed for casting tribal election ballots. All absentee ballots must be distributed at least twenty (20) days prior to any General Council meeting and received by the Election Committee by 10:00 a.m. on the day of any General Council Meeting. These ballots will be received for counting and counted on the day of the General Council Meeting and the results certified to the Business Committee. The issues to be voted on must receive a majority vote for adoption. Results of the vote will be published in the tribal newspaper.

S12-103: Resolution Preparation

Preparation of Resolutions for referendum vote shall be by the Business Committee or by provisions provided for under Article X of the Tribal Constitution.

ARTICLE XIII SPECIAL ELECTIONS

S13-101: Election Board

When a special election is properly called, the Business Committee by resolution shall establish an independent election board to conduct the special election.

S13-102: Composition

The independent election board shall have the same composition as that of the Election Committee provided for herein.

S13-103: Powers Of The Election Board

The independent election board shall have the same powers and duties as set forth herein for the Election Committee and shall have such further powers as are necessary to carry out the duties imposed by the Tribal Constitution and By-Laws. Further, the independent election board will have the power to establish different time periods for filing, challenges, contest and appeals, but shall not have power to change the other substantive and procedural rules provided for herein including, by way of example only, the eligibility to vote and the eligibility and qualifications of a candidate.

ARTICLE XIV VIOLATIONS

S14-101: Misdemeanor

In addition to any other penalties (civil or criminal) provided by law, any person willfully violating the duties and obligation imposed by this ordinance is guilty of a misdemeanor and, upon conviction, may be punished up to the maximum allowed for misdemeanors.

S14-102: Venue And Jurisdiction

The venue and jurisdiction for all violation is exclusively in the Tribal Courts.

ARTICLE XV QUO WARRANTO

S15-101: What Is Quo Warranto

Quo warranto is the name of the writ by which title to an office is resolved. It is not a substitute for or an alternate to the election challenges or appeals provided herein before.

S15-102: Who May Seek

Only a person claiming a better right to the office may bring a quo warranto action.

S15-103: Who Is The Proper Party Defendant

The only proper party defendant is the person who holds title to the office.

THANKS FOR CARING, SHARING

The Potawatomi Employment and Training Department sends out a huge thank you to the tribal employees who sponsored Christmas angels. Many of these children would not have received such nice gifts otherwise.

Thanks goes to the Title VI program for the fruit and candy sacks that went to the children and the loan of the Santa suit. Each child took a picture with Santa, and a copy was given to the child. The sponsors received a thank you card with a picture of their child opening their gift. It was very heart-warming to see their delighted faces as they opened Christmas presents.

One again, thank you all and may you be blessed for your sharing.

INDIAN COUNTRY NEWS

More than 20,000 expected to attend Morning Star Festival

More than 20,000 people are expected to attend the MorningStar Celebration World Dance Championships and Arts Festival in Tempe, Arizona. The Celebration will take place at the Tempe Diablo Stadium on April 7, 8, and 9, 1995. For three days, the public is invited to share in this spectacular celebration of Native American culture representing more than 100 Indian nations.

On Friday, April 7, the opening session will begin with gourd dancing from 4 p.m. until 6 p.m. The most exciting centerpiece of the MorningStar Celebration is its World Dance Championship competition which will begin with a magnificent Grand Entry at 6 p.m. to officially kick-off the Celebration.

The Grand Entry will present a unique opportunity for the public to view more than 1,000 native American dancers from the United States and Canada. The dancers will compete for over \$30,000 in prize money and for the title of World Champion in nine different dance categories.

Native American dance exhibitions such as the Hoop dance, Eagle dance, Round dance and other specialty dances are interwoven with the most exciting of dance competitions between 6 p.m. and 8:30 p.m. on Friday and Saturday.

The final day of dance competition will begin on Sunday, April 9, with a Grand Entry scheduled for noon. Competition finals are scheduled for 6 p.m. The Fancy Specials, a contest of the men's and women's fancy dance finalists, and the awards presentations will highlight the Sunday evening program.

Wisconsin Potawatomi say they don't want to threaten state

(From *News From Indian Country*, Late Jan. 1995) — The Potawatomi of northern Wisconsin dislike having a mine as a neighbor but don't wish to use threats against economic development as leverage for a better gambling deal with the state, a tribal spokeswoman says.

Even if the Potawatomi are granted special environmental protection power, it probably wouldn't be enough to halt commercial growth, Christine Hanson, natural resources director for the Forest County tribe, says.

The Potawatomi have asked the U.S. Environmental Protection Agency for authority to forbid air-polluting industrial development within 65 miles of

their property.

That could affect Crandon Mining Co.'s plans to open a nearby zinc and copper mine.

The tribe operates a casino in Milwaukee with the state's permission.

Arno Herring, director of the North Central Wisconsin Regional Planning Commission, said Indians might use the EPA request as a bargaining chip when state gambling compacts are up for renewal in 1999.

The *Milwaukee Sentinel* reported in their Jan. 6th editions that at least three other Indian groups with gambling compacts are similarly expected to ask the EPA for environmental protection power.

They are the Stockbridge-Munsee Reservation near Shawano, the Bad River Reservation near Ashland and the Sokaogon Chippewa at the Mole Lake Reservation near Crandon.

Indians cut out of jury process, Utah suit maintains

(From *News From Indian Country*, late Jan. 1995) — Underrepresentation of Indians on juries is one of the worst ethnic inequalities ever encountered in the U.S. Justice system, according to a study prepared for a lawsuit challenging the San Juan County, Utah, jury selection.

"The absolute and comparative disparities for Native Americans, over the 63-year period covered by my analyses, are among the highest ever found in any judicial district in the United States," said J. Dennis Willigan, a University of Utah sociology professor.

From 1932 to 1960, no Indian was on any list of potential jurors in the Utah county, Willigan said. From 1961 to the present, there has been a systematic pattern of under-representation of Indians on juries, he said.

"Even today in December of 1994, the district court's jury selection system still contains very significant vestiges of a discriminatory past," Willigan said.

The most recent U.S. Census data showed 4,209 adult Indians and 3,515 adult non-Indians in San Juan County, Utah.

Cherokees take over road program worth \$4 million

(From *The Cherokee Advocate*, Jan. 1995) — As the Cherokee Nation continues to progress in the area of self-governance, many programs that once were administered by the Bureau of Indian Affairs are now being handled

by the tribe. A prime example of this transition is the Indian Reservation Roads Program.

In the Fiscal year 1995 annual funding agreement between the Cherokee Nation and the United States, more than \$4 million was added for implementation of the roads program.

"The self-governance compact has allowed tribes to begin assuming control of programs formerly administered by the BIA," said George Bearpaw, executive director of tribal operations. "By compacting for programs such as this, tribes can localize the priority of some of the projects funded in the agreement."

According to Bearpaw, the Indian Reservation Roads Program is funded by the Department of Transportation and was previously administered according to an agreement between the Department of Transportation and the Department of Interior.

"The Cherokee Nation will initiate and complete construction projects in accordance with the agreement of those two agencies," Bearpaw said. "All work will be completed according to the standards established by the Federal Highway Administration, the Bureau of Indian Affairs and the American Association of State Highway Transportation Officials."

There are more than 30 roads within the Cherokee Nation's jurisdiction on the priority list for either repair or construction, Bearpaw said.

Absentee Shawnees sign agreement for dental services

(From the *Absentee Shawnee News*, Jan. 1995) — Governor Larry Nuckolls has announced that the Absentee Shawnee Tribe has entered into a professional service agreement with Dr. Bruce R. Sharpe, DDS, to provide dental care to Absentee Shawnee Tribal members.

The agreement is similar to the three agreements announced in the December *Absentee Shawnee News* in that tribal members must go through the tribal health care program to receive a referral in order to visit Dr. Sharpe.

The agreement will provide tribal members with dental services including examinations, x-rays, extractions and fillings. Braces and other fixed appliance therapy will not be included due to limited funding.

"There are good quality services provided within the limits of this package. We're conveniently located in Tecumseh and offer a wide range of services for adults and children and preventive services," Dr. Sharpe said recently.

According to Governor Nuckolls, this agreement expands the scope of the Tribe's health care program. He also said that more service agreements are currently in the works and will be announced as soon as possible.

The tribe's growing list of health care providers includes Dr. Clinton Smith, ambulatory care, Mission Hill Hospital, emergency room services, Eckerd's Corporation for prescriptions, Gateway for drug and alcohol counseling services, Dr. Thomas S. Henry, DPM, for podiatrist services, Dr. Austin Quinn, OD, for optometrist's services and the Dean A. McGee Eye Institute for ophthalmological needs.

Dr. Sharpe's office is located at 307 N. 4th St. in Tecumseh.

CIO magistrate issues order restoring Tonkawa government

Magistrate Charles H. Tripp of the Court of Indian Offenses issued an order Jan. 11 declaring tribal member Richard Cornell's seizure of the Tonkawa tribal government in December to be in violation of the Court's previous orders, and declaring Cornell's actions as president to be of no legal force or effect.

Magistrate Tripp also issued a writ of assistance to the BIA law enforcement officers and tribal police, directing them to aid in the restoration of operations of the Tonkawa tribal government under President Virginia Combrink.

Magistrate Tripp's order re-installed not only Combrink as president, but all officers and employees in the employ of the Tonkawa Tribe as of December 2, 1994, including Melvin Allen, Sr. as vice president and Kristy Alexander as secretary-treasurer.

The decision came after President Combrink and the Tonkawa Tribe filed suit in federal district court to enjoin the BIA from attempting to overrule Magistrate Tripp's previous orders. Last Monday, federal district judge Louis Oberdorfer ordered BIA officials, and particularly Pawnee Agency Superintendent Julia Langan, to refrain from interfering in any way with the decision making of Magistrate Tripp in deciding who is the lawful president of the Tonkawa tribe.

Combrink expressed gratitude to both the federal and Indian courts, not only for allowing her to restore order at the Fort Oakland Reserve, but also for restoring the jobs of all tribal employees who perform essential services for the tribe.

Cornell had summarily fired all tribal employees just before the Christmas holidays.

HOW·NI·KAN

PEOPLE OF THE FIRE

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Pow wow princess chosen

Ginger Schmidkofer, 21-year-old daughter of Robert and Pat Schmidkofer of Earlsboro, Oklahoma, has been selected as Potawatomi Pow Wow Princess.

She is the granddaughter of June Schmidkofer and the late Vincent Schmidkofer of Tecumseh, Oklahoma, and the late Wilburn "Sonny" Wiley and Billy Jean Wiley of Dustin, Oklahoma.

Ginger is a descendant of the Tescier and Greenmore families of the Citizen Band Potawatomi Tribe, and the Cuntuller and McIntosh families of the Muskogee Creek Tribe of Okmulgee, Oklahoma.

Ginger has an Associate of Science degree from Seminole Junior College in Seminole, Oklahoma, and is attending East Central University in Ada, Oklahoma, as a junior pursuing a bachelor's degree in Business Administration with a minor in Business Management.

Ginger would like to take this opportunity to give thanks to the Business Committee, tribal members, and all the wonderful people who have spent their time teaching and guiding her along the way.



Chaplain asks tribal members for help with language project

Tribal Chaplain Norman Kiker, recently appointed by Business Committee resolution as Tribal Language Liaison, is asking fellow tribal members for their help in his new assignment.

"I consider this appointment an honor and will do my utmost in fulfilling this position," Kiker said. "This is an important responsibility held by all tribal members corporately. We are a large tribe with many opinions and a capacity to show our egos at times. I am no different. So I will ask you to put your personal agendas aside and join together in this journey we are about to undertake, a journey of language gathering and future learning opportunities and achieving goals.

"Cultural stories, language curriculum, stories containing Potawatomi language, prayer books with the language, hymns used by our people and tradition are proven methods that help us to understand the depth of our language," Kiker noted. "We must not simply speak Potawatomi or sing Potawatomi, without first of all being interested enough to learn, again, to feel it in the depth and emotion it incorporates. The history so dearly has clung to the Potawatomis these past centuries. I hope you can see my feelings about this."

Kiker is asking for assistance in locating individuals who hold Potawatomis dear to their hearts, in locating people of other bands who show an open heart and will spend the time necessary to understand our sincerity.

If you know of anyone who has information to share, send their names, addresses, and location to Kiker or Bobby Haney at the tribal office, or call 1-800-880-9880. Kiker would like to visit with those individuals if possible. Please send the information in typed form.

"Megwetch for your help," Kiker added.

The HowNiKan welcomes contributions from its readers, especially letters to the editor and news of achievements of tribal members. Please mail your submission to Mary Farrell at tribal headquarters. Deadline is the 5th of the month.